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knew him. He was an accomplished scholar, a good citizen, a devout Christian, a true friend. In very truth he was an epistle from on high to the Church of God in Boston."

WHILE in this country we are somewhat nervously making attempts to solve the problem of the Blasphemy Laws it is not without interest to observe what is occurring in America. Various proposals have been made to limit the penalising force of any such Acts as may be passed to cases where there is sufficiently clear evidence of a malicious intention to wound the feelings of persons whose religious sentiments are attacked; the prevailing characteristic of such proposals being the obvious difficulty presented by an inquiry into motives. What in the orthodox captain may be held a choleric word may, coming from the heretic private, prove rankest blasphemy, in spite of his protestations of a benevolent intention to enlighten his fellow-man. The case to which we have had our attention drawn occurred in Bridgeport, Conn., where a municipal law forbids the distribution of "obnoxious circulars." An ex-Presbyterian clergyman, Mr. S. L. Hickey, of Brooklyn, considering it his duty to expose the errors of his former way of thinking, issued a leaflet, of which a copy lies before us. It is an apparently innocent document, the only suspicious feature noticeable on first sight being a black border, suggestive of a depth of mourning not necessarily associated with the title "Why we are Presbyterians."

ON close examination, however, the tract is perceived to consist of extracts, duly authenticated by explicit references, from the Confession of Faith, these extracts being amongst the most fearsome expressions of theologians concerning eternal torments of the non-elect. Had the convert to nobler conceptions of the ways of God to man contented himself with these extracts the most rigid Calvinist could hardly have complained; but he proceeds to comment. "Witness," he says, "our unblushing perversion of Truth! Note our blasphemous claim of Divine origin for such a 'refuge of lies!' With what satanic delight must the devil and his angels behold professed ministers of the Glad Tidings and our officers 'sincerely receive and adopt this confession of faith' as required!" In this strain the tract continues, and it is a pity the style commended itself to the writer. Against Unitarians, "Socinians" and such people this method of controversy has been used on more than one occasion; but we could only set it down to the "invincible ignorance" of which we have heard lately. The ex-Presbyterian clergyman was informed by the police of Bridgeport that his circular was "obnoxious," but he refused to withdraw it; and in the end he and two associated persons were sent to prison for thirty days in default of paying fines imposed on them by the authorities. The result is that a local newspaper has republished the whole tract in its columns, and thus the result of the prosecution has been, as usual in these cases, to draw wider attention to the "obnoxious" publication.

A DELEGATE to the Conference of teachers and others held on Thursday afternoon in Whit week demurs to the "echo" of opinion concerning that meeting which found its way into our columns last week. Echo was ever a mischievous nymph, and prone to play tricks with people who enter into contest with her. Our correspondent considers the comment passed upon the discussion, which, as we are informed, took place at the meeting, as not "much less than an insult" to the delegates. This is certainly a strongly-worded criticism, and gives a Roland for an Oliver to the plain-spoken critic of last week. If it offends anyone to be told that the tone of a discussion exhibits a tendency to cater for the indolent or ignorant among the noble army of Sunday-school teachers the offence must lie in a difference of judgment as to the fact. The note we have received indicates an opinion on the other side to that represented last week. *Tot homines tot sententie.*

THE very last version of the origin of the great Beaconsfield.

With the "Inquirer" next week will be published, gratis, the Seventh Portrait Supplement of the current series. The Portrait will be that of W. Rathbone, Esq., M.P. Orders should be sent early.

TOPICS AND EVENTS.

SPEAKING at a public meeting of Liberals held at Niton, I.W., recently, the new President of the British and Foreign Unitarian Association delivered himself frankly concerning the attempt which has been made to excite prejudice against him as President also of the Isle of Wight Liberal Union, on account of his Unitarianism. Mr. Chatfield Clarke said he would put it to every thoughtful man whether the time ought not to have passed when differences of creed should serve to disunite men. Men of all creeds ought to be united if they recognised the true principle of religious freedom that ought to govern every man, the right of private judgment. Every man who was truly seeking to find out for himself those deep truths which relate to his life here and hereafter should be treated with perfect consideration, and the results reached by him ought not to bring upon him the slightest penalty or disfavour. If he had to choose between his religious and his political life he must throw aside the latter; but he believed that no such division was necessary. He urged they should with their religious life carry on a political life, active in its principles and sympathies, doing their part during their short life for the benefit of their fellow creatures around them.—As might be expected, this candid appeal to his audience elicited cordial approval.

We give in another column a brief account of the very touching memorial service held at the Church of the Disciples on Whit-Sunday. It may not be out of place here to give the testimony to James Freeman Clarke of the Rev. Dr. Phillips Brooks, the great Episcopalian preacher of Boston, so well known in clerical circles both at Oxford and in London. The following notes we are permitted to transcribe from the journal of the lady whose initials stand at the end of the account above referred to :—

"Sunday, June 10, 1888.

"Went with F. to Trinity Church to hear Dr. Phillips Brooks. The sermon was from the Epistles, but I heard no text. Dr. Brooks's enunciation is so rapid that at first it is difficult to catch the sense. All I heard was fine—on life being more than words; on St. Paul's Epistles being more than mere letters, for they are actually part of himself. 'But Paul's life was the great Epistle—an epistle from God to man. Much as we feel the presence of God in Nature, in Art, in Beauty, in storm and sunshine, it is always incomplete in these forms—elemental as it were. Only in man does the Divine presence come completely to us. Man is the only medium that conveys God directly to us. This was why the Incarnation was needed, and why it is a truth. The immanence of God in man—this is the real presence.' The preacher then gave a beautiful tribute to J. F. Clarke, 'The Saint that has just left us. He was a light and a guide to all who

Primrose myth is given in a letter by "Ludovicus" to the *Spectator*. The writer says he has the secret of the mystery in his possession, and he volunteers, somewhat late in the day, it must be confessed, to give it to the world "without money and without price." The idea that the pretty spring flower was the politician's favourite is not to be traced, he tells us, to the assertion, made in one of the noble lord's novels, that "the primrose makes an excellent salad." Nor is it founded on the more popularly accredited story that the Queen sent a wreath of primroses to the funeral at Hughenden, with the written comment, "His favourite flower." Critics are not wanting who aver that this expression by Her Majesty referred to the Prince Consort; but the damaging fact that tells against this ingenious theory is that, according to "Ludovicus," the Queen did not send a wreath of primroses to the funeral at all. The real and final solution of this important problem is thus given:—

"His fondness for the primrose originated from the time when he was living in Highbury, London. Here he was much attached to a young lady residing in the same locality, who was the daughter of a gentleman of good property. At a ball given at this gentleman's house, the young lady in question wore a wreath of primroses. A discussion arose between Mr. Disraeli and another gentleman as to whether the primroses were real or not. A bet of a pair of gloves was made, and on the young lady being consulted, and the primroses examined, the bet was won by Mr. Disraeli. The primroses were real primroses, and the young lady gave two or three of them to the future Prime Minister, which he put in his buttonhole, and kept, and used to show long afterwards."

THE *Christian World*, in noticing the statement made by Mr. Joseph Lupton at the meeting of the Yorkshire Union at Wakefield, that the Earl of Carlisle has joined the Unitarian Church, says his Lordship succeeded to the title three months ago, on the death of his uncle, who was rector of Londesborough from 1832 to 1877. The new Earl, as Mr. G. J. Howard, was for several years M.P. for East Cumberland, when he sat as a Liberal. He was born in 1813, and is patron of six livings. He has shut up the Episcopal Chapel at his seat at Castle Howard, and walks over on Sundays to the Unitarian Chapel at Malton, Yorkshire, of which the Rev. J. Boughey, formerly a Free Methodist, is pastor. When in London he attends the ministry of the Rev. Stopford Brooke.

THE concurrence of so many annual meetings in the short space of two or three weeks has led to the unavoidable postponement of much of our usual literary matter as well as of several special articles. We have to bespeak once more the patience of numerous correspondents and contributors.

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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THE WESTERN UNITARIAN AND FREE CHRISTIAN UNION.

PROPOSED RE-ORGANISATION.

THE annual gathering of the Western Unitarian and Free Christian Union was held at Bristol on the 19th inst., among those who attended during the day being Mr. Christopher J. Thomas, Mr. Jerom Murch (Bath), Mr. Harry E. Thomas, Mr. P. J. Worsley, the Revs. Professor Carpenter (London), W. Copeland Bowie (deputation from the British and Foreign Unitarian Association), Owen Jones (Cardiff), A. N. Blatchford, E. Turland (Cheltenham), Jeffery Worthington (Taunton), J. Sutcliffe (Colyton), Russell Lant Carpenter (Bridport), F. W. Stanley (Bath), H. Shaen Solly (Bridport), J. F. Smith, H. Austin (Cirencester), H. Hill (Stroud), E. P. Hall (Trowbridge), T. Hincks, F.R.S., A. M. Holden (Ilminster), W. Rodger Smyth (Bridgewater), J. Macdonald (Gloucester), A. Stradling (Shepton Mallet), Messrs. W. C. Jolly (Bath), W. Colfox (Bridport), P. J. Worsley, jun., W. H. Soper (Torquay), W. Butcher (treasurer), C. Desprez, C. Jecks (hon. sec.), Dr. St. John Parsons, J. Cory Withers, R. D. Collins, M. Weir, Malachi Baker, H. J. Dyer, and T. Furber (Cheltenham).

In the morning service was held at Oakfield-road Church, Clifton, and there was a numerous congregation. The opening service was led by the Rev. OWEN JONES, of Cardiff, and the Rev. Professor CARPENTER, M.A., London, preached on the words of St. Paul, "Christ, who is our life" (Col. iii. 4). Having remarked that the forms of expression of one age were apt to prove a stumbling-block and confusion to those living in later periods, in which meanings and conditions become changed, he asked what was meant by life? That

monotonous existence, where one day was so much like another that it was difficult to remember them apart, that condition of ceaseless toil which left the worker anxious only for rest, was not to be regarded as life. Life was something wider in its meaning, something which introduced them to a higher being, which took them outside their own merely selfish and material conditions. Christ's disciples stood so close to Christ that they regarded him as a symbol of this power of ideal life, and by his death he became the great symbol of humanity at large. The thoughts of the Apostle Paul found expression in rapidly varying imagery, the centre of all of which, however, was the ideal man, Christ, the spiritual representative of his race. They could not accept traditional versions of Christianity, it was true; they discarded the principle of mediation, whether through priests at the altar or through a dead God on the Cross. Each age might almost be said to have created its own Christ; each age had seen some fresh application of the principles Christ represented; each age had worked them out on different lines. The tendency to-day was to return from the supernatural to the historic Jesus; to put away the symbols and to get at the facts. He was told that this process would endanger and possibly shatter the ideal. He should be informed—he had been informed—Christ's pretensions were preposterous, his manner was dictatorial, and his precepts exaggerated and overstrained. He might reply, it would be time to criticise his pretensions when they had the records and ascertained what they really were; that when they lived up to the injunctions of Christ, which they admitted to be wise, it would be time to pronounce the rest impracticable. He would not attempt to prove the applications Christ made of his own principles were always economically or morally sound. Great ideas always reached further than the minds in which they took their origin could possibly discern. The Christ who had presided over history had been, in part at least, the creation of the Church. It remained to be asked what was the power by which that Church was called into being, and the answer to that historically could lie nowhere else than in the personality of Jesus, and the truth He taught. Such was its intrinsic power that no sooner was it planted in men's hearts than it germinated and grew, and passed all local limitations. The secret of that life was that Christ's teaching was not teaching about himself, but concerned two beings who would remain face to face with each other as long as the world lasted—man and God; it set forth to men the love of God, and set forth with new force the power and destiny of man.

A luncheon followed at the Imperial Hotel, Mr. C. J. THOMAS presiding. The Rev. RUSSELL LANT CARPENTER, responding to the toast of "Civil and Religious Liberty," proposed by Mr. JEROM MURCH, referred to the bicentenary of the Toleration Act, and said there had been considerable advance towards religious equality and fraternity during the last three decades.

The Rev. F. W. STANLEY gave a report upon the condition of the Sunday-schools in the West of England, saying that the best task to which they could set themselves was the provision of literature for some of the smaller schools. He understood that the London committee would meet them liberally in the matter.

Mr. W. C. JOLLY proposed the adoption of the report. This made reference to the work of the past year. The Rev. John Felsted had left Conigre, Trowbridge, and the Rev. Hobart Clark had left Cardiff; and the Rev. J. F. Smith had settled at Clifton. A Sunday-school department in connection with the Union has been established under the superintendence of the Rev. F. W. Stanley, of Bath. Dr. Martineau's Scheme for the better organisation of our congregations has been carefully considered, and the committee had drawn out a scheme which it was intended to lay before the meeting. The condition of the church at Cardiff is of an encouraging nature—Sunday-school and other institutions progressing, whilst popular services have been fairly well attended. The Rev. R. S. Clarke, late of Devonport, had become the minister of the congregation at Torquay. From Cirencester the Rev. Henry Austin reports activity amongst his people. The ancient building requires extensive repairs, for which funds are needed. At Stroud there is a hope of establishing a settled minister, aided by a substantial grant from the British and Foreign Unitarian Association, and the help of this association in various ways is gratefully acknowledged. The report from Gloucester is of a most encouraging nature, and the various institutions in connection with the congregation seem to be doing well. At Torquay a Sunday-school has also been established, and is progressing, as are our congregational affairs generally. The Sunday-school Department includes the counties of Gloucester, Somerset, Devon, Wilts, part of Dorset, and a portion of South Wales. In these counties we have only thirty congregations, twenty-two of which possess Sunday-schools, showing a roll of 1,721 scholars. At Lewin's Mead (Bristol) a distinct feature is the admirable Elocution Society, which has a large membership, and is calculated to prove a link between the school and congregation.

It is satisfactory to find that out of thirty-five teachers seventeen are old scholars. Taunton rejoices in the possession of the handsome buildings erected by the generosity of the Rev. J. Collins Odgers, and endeavours to make excellent use of them. Our friends are to be congratulated on the number of elder scholars retained. The Bath school, recommenced in 1880, is composed almost entirely of children of members of the congregation, and nearly the whole of the children of suitable age are found in attendance. As we should expect, the western schools that show favourable results are just those in which a general interest is felt in their welfare by members of our congregations who have some boon they can bestow on others. The *Sunday School Helper* and other publications of the Sunday School Association are used in almost every school. There is probably no district more dependent on the Association for its teaching matter. A common literature seems the one link binding the schools together.

Mr. ROBERT COLLINS seconded the report.

Mr. FURBER (Cheltenham) and Mr. MALACHI BAKER having spoken,

The Rev. A. N. BLATCHFORD, replying to some remarks concerning the balance in hand, £135, said they had always gone upon the sound principle of only spending the money entrusted to them from year to year. The present balance was to carry them through with credit to the end of the year.

The report having been agreed to and the committee reappointed,

The Rev. T. HINCKS moved a vote of thanks to the rev. gentlemen who conducted the services that morning.

Mr. BUTCHER seconded the vote, and it was at once adopted.

The Rev. J. ESTLIN CARPENTER acknowledged the compliment, remarking that Unitarians were now making their way among the great Nonconformist bodies. It was significant that at the last Church Congress the distinguished head master of Clifton College asked the question, "Are we to tell the truth about the Old Testament?"—(hear, hear). In country districts it was essentially important that so far from being willing to surrender their cause, they should cling to it with greater firmness. While welcoming on the one hand the advance to what they believed to be the truth by the great historic religious bodies, they should call upon them to make their worship conform to their belief. Let them stand with might and main for absolute truthfulness of worship; that was the special function committed to them as churches, and otherwise they could not hope to win the alienated masses. Although their congregations were small their principles were great, and there was no shame in being unpopular representatives of a great cause if they did nothing to dishonour it. The speaker then discussed the question of organisation upon Dr. Martineau's Scheme.

The Rev. F. W. STANLEY said they would do no good in the West of England until they could meet and overcome isolation. He moved "that a meeting be summoned in October, to be held in Bristol, consisting of the minister and two delegates from each congregation at present comprised in the Western Union; that this meeting be invited to declare itself the Western Union of Unitarian Free Christian and kindred Congregations, and to adopt a constitution. The work of the committee shall be to sanction ministerial appointments to grant-aided congregations, and to propose plans for church extension. It shall collect and record particulars concerning trust funds in its district, and appoint an advisory committee of three of its members who may be consulted by any congregation desiring to appoint a minister."

The Rev. H. S. SOLLY (Bridport) seconded the motion, which was discussed at great length.

The Rev. T. HINCKS opposed the idea of setting up a local or provincial association as a sufficient remedy for the evils from which they now suffered.

Mr. W. H. SOPER concurred.

The Rev. A. N. BLATCHFORD said that this scheme had been considered by the committee, many of whom were earnest for the enlarged constitution of this little society, which had done splendid work, and had a grand future. The Western Union would thus have a resurrection into a higher life.

The CHAIRMAN said he felt very much pleased with the principle of Dr. Martineau's Scheme, which would promote their simple principles of rational Christianity.

After a protracted discussion the resolution was amended, referring the proposals to the committee for consideration and reference to the congregations, a meeting to be called at an early convenient day.

In this form the resolution was carried unanimously, and the meeting closed with a vote of thanks to the chairman.

EVENING MEETING.

A well attended public meeting was also held at Whatley Hall in the evening. Owing to the unavoidable absence of Mr. Charles

Thomas the chair was taken by the Rev. J. F. Smith, minister of Oakfield-road Church.

The CHAIRMAN, in his opening remarks, said some of them abandoned early positions, not to join another sect but in order to become free from all sects. This movement represented the higher life of humanity, expanding in all directions. Science, history, and criticism aided them, delivering the human spirit from all bondage, and making it supreme in the great realm of religion. It might be that they made apparently little progress in the eyes of the world, but their principles grew while their sectarianism did not—(hear).

The Rev. H. S. SOLLY proposed "That this meeting offers its cordial wishes for the increasingly useful work of the Western Union."

The Rev. H. AUSTIN seconded the motion, and it was at once agreed to. The seconder remarked that he was accompanied from Cirencester by two young Indians, attached to his congregation.

The Rev. F. W. STANLEY acknowledged the resolution.

The Rev. E. TURLAND moved—"That this meeting gives a cordial welcome to the Rev. W. Copeland Bowie as representing the British and Foreign Unitarian Association." The speaker said that the Association was carefully managed, and spent £5,000 a year in maintaining poor and small congregations. It did a great work in propagating pure spiritual religion.

The Rev. A. N. BLATCHFORD forcibly seconded the motion, and it was carried by acclamation; the rev. gentleman remarking that the Association had always dealt with this Union in the most fraternal spirit.

The Rev. W. C. BOWIE, in response, alluded to the last speaker as the life and soul of Unitarianism in the West of England. Mr. Blatchford was greatly respected for the manly stand which he always made on behalf of high principle and earnest faithful work—(applause). Referring to the British and Foreign Unitarian Association, he said that the committee were particularly interested in the work of the Western Union, and they hoped that the fresh effort at Stroud was an indication of an active, living spirit which would permeate the whole district. There was no idea in London of allowing the small congregations to perish; the committee only insisted that there should be evidences of real life and usefulness, on however small a scale, and that self-help should not be forgotten. They all knew that many of their small congregations were active centres of light and liberty, and were doing a most important service in upholding the Unitarian cause. He was glad to observe that the Union had resolved on widening its basis, and extending its operations. He hoped the well-to-do laymen would support them by giving generously of their time and their money; and that the younger men and women would not be less eager than their fathers and mothers had been before them. The Unitarian Churches not only represented a principle and a movement; they also represented a living faith suited to the wants of humanity, and fitted to ennoble and sanctify the lives of rich and poor, educated and uneducated.

The Rev. JEFFERY WORTHINGTON moved, "That the supporters of the Western Unitarian and Free Christian Union welcome and rejoice in the development of Liberal Christian spirit and principles in and among the different sections of the Christian Church."

This was seconded by the Rev. E. P. HALL, and passed *nem. dis.*

On the motion of the Rev. J. MACDONALD, seconded by the Rev. H. HILL, votes of thanks were accorded to the chairman, and the Bristol and Clifton friends for their hospitality, and the meeting then terminated.

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

ANNUAL SERVICE AND CONFERENCE.

THE Provincial Assembly held its meetings on Thursday last week at Flowery Field, near Hyde, Lancashire. The proceedings opened with a service, conducted by the Rev. Douglas Walmsley, B.A., of Bury, the preacher being the Rev. R. A. Armstrong, B.A., of Liverpool. There was a large congregation.

The sermon (of which an extended notice will appear next week) was based on the words, "And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed" (Mk. i. 35). The preacher made an earnest appeal to his hearers to realise the truth of communion of the human soul with God.

After the lunch, which followed service, a business meeting was held in the church in the afternoon.

Mr. FRANK TAYLOR (of Bolton), president, occupied the chair, and there was a large attendance of the ministry, laymen, and ladies. Amongst the ministers and laymen were the following:—From Hyde, the Rev. H. E. Dowson, Mr. Thomas Thornely, Mr. A. Hibbert, and Mr. J. Thornely; Flowery Field, the Rev. J. K. Smith, Mr. A.

Stafford, and Mr. R. Howarth; Denton, Mr. J. J. Duncan and Mr. W. H. Knowles; Dukinfield, the Rev. H. S. Tayler, Mr. W. Marshall, and Mr. J. H. Brookes; Mottram, the Rev. N. Green, Mr. David Shaw, and Mr. T. Barrow; Stalybridge, the Rev. W. Harrison, Mr. John Dickenson, Mr. J. Crossdall, and Mr. J. Haigh; Stockport, the Rev. J. Payne, Mr. D. Robinson, Mr. T. S. Spedding, and Mr. P. Pierce; Glossop, the Rev. D. H. Lambley, Mr. Wright Booth, and Mr. Samuel Bridge; Gorton, the Rev. D. Agate, Mr. William Beard, Mr. J. R. Beard; Mossley, the Rev. T. R. Elliott, Mr. Joseph Heap, and Mr. Reuben Schofield. The roll of ministers and delegates was called by the secretary (the Rev. H. E. Dowson).

The PRESIDENT said that it was his duty to tender to them his thanks for the honour they had conferred upon him twelve months ago in electing him to the position of president of that venerable assembly—an assembly whose meetings were second to none in interest and importance amongst those which were periodically held in connection with their church. When he called to mind the distinguished men—both ministerial and lay—who had preceded him, he was alarmed at his presumption in venturing to occupy that position; but he trusted that the presumption would be more than equalled by their kind indulgence. It was customary for their president to mention the ministerial changes which had taken place within the provinces during the preceding twelve months. He referred to some who had died since the last assembly, among those mentioned being the Rev. Mr. Wells, of Gorton, Mr. R. Peacock, M.P., Mr. Robert Taylor Heape, J.P., of Rochdale, and Alderman Goldschmidt, of Manchester. After a reference to the retrograde character of the report of the Education Commission, the President said:—The past year had been a season of great restlessness in the religious world. In many branches of the Christian Church two distinct tendencies could be traced—on the one hand a relaxing of the old bonds and a teaching of broader views, and on the other a determination to maintain inviolate old orthodoxy. In June and July, 1888, the Pan-Anglican Synod was held in Lambeth Palace, and 145 Bishops in connection with the Church came together from various parts of the world. Some of the questions considered were of vital interest, and, from the reports presented, must have been discussed in an earnest and practical spirit. But the proceedings which were of most interest to them were those in connection with the question of the re-union of the Church with the Nonconformist churches. Certain principles were laid down—the Bible as containing all things necessary to salvation, and as being the sole standard of faith; the Apostles' and Nicene Creeds; the sacraments of baptism and the Lord's Supper, and the historic episcopate. Upon some such basis it might be possible to bring about a reunion of the Church. The leaders of the Church were willing to enter into brotherly conference with those Nonconformists who desired it, but lay down certain conditions on which alone such conference was admissible. [In fact, the Church would embrace such Nonconformist churches as would surrender their long-cherished principles and go to the Bishops for the church's welcome and blessing. But what would be the position of the Nonconformist Churches in such a re-united Church? A certain Bishop proposed a resolution—which, however, was rejected—proposing to recognise the ministerial character of those ministers not ordained, and to provide in some way for the acceptance of such ministers as fellow-labourers in the cause of Christ. The rejection of such a resolution was, indeed, an insult to the Nonconformist ministry—(hear, hear). After alluding to the Church Congress, the President referred to the prosecution of the Bishop of Lincoln. He said it was a sad spectacle. To them it seemed strange that a bishop should be prosecuted for such practices as using a lighted candle in the daytime, for mixing water with wine, standing with his back to the congregation during portions of the Communion Service, making the sign of the Cross during portions of the service, and rinsing the chalice after service by pouring wine and water into it, and drinking it in the presence of the congregation. Yet he had little sympathy with the Bishop of Lincoln. A bishop, above all people, ought to be faithful to the doctrines, and submit himself to the discipline of his Church; and if he would not, then he should pay the penalty of the law-breaker. The past year had been one of no little interest to their fraternity of Churches. It was true that no question of old theology, or of new, had arisen to disturb their peace. They were wiser than of old. If to-day there was one thing more gratifying than another it was the presence of a deeper spirituality amongst their ministers. But questions affecting the life and polity of their Churches and ministry had come to the front for discussion and decision. Whatever might be the effect of the Scheme of Organisation launched by Dr. Martineau, he rejoiced to think that his voice had not been as the voice of one crying in the wilderness. The noise of that voice had aroused them from their slumber to a deeper consciousness of their responsibilities. At every meeting, in every paper, the question had

been "Organisation or no Organisation." After alluding to the removal of Manchester New College to Oxford, and to the bicentenary of the Act of Toleration, the President said that some were inclined to say that the necessity for the existence of their Churches was at an end so long as they could listen to their views from orthodox pulpits. Their members were few and scattered; their congregations were small, their ministers had to labour against tremendous odds, and to submit to social obloquy and petty persecution. Their laymen were often passed by on the other side, and handicapped in public life. He admitted all this; yet he avowed that the nearer the Orthodox Churches came to them, so long as they retained their creeds and confessions of faith, the greater necessity was there to be faithful to their convictions, and loyal to their position.

Mr. H. RAWSON, of Manchester, presented the treasurer's report. He said that during the past year 59 congregations had paid their subscriptions, and in addition he had received subscriptions from three churches early in June of last year, but not early enough to include them in the accounts of last year. The balance-sheet showed the receipts to have amounted to £119 1s. 11d. This included £65 15s. 9d. in hand at the commencement of the year. There was now a balance in hand of £103 2s. 6d.

The election of officers was then proceeded with; the Rev. Dr. Drummond was elected president, Mr. H. Rawson treasurer, and the Rev. H. E. Dowson secretary for the ensuing year. The next year's meeting was fixed for Cross-street, Manchester, and the Rev. W. G. Cadman was appointed supporter at the service. A resolution in recognition of the bicentenary of the Act of Toleration was moved by Mr. W. H. Talbot, seconded by the Rev. P. M. Higginson, and carried. Owing to the lateness of the hour a resolution in favour of an amendment of the English Poor Law, proposed by the Rev. H. V. Mills, and seconded by the Rev. R. A. ARMSTRONG, was disposed of by the passing of the previous question.

Tea was subsequently served in the schoolroom.

THE EVENING MEETING.

At six o'clock the proceedings were resumed. His Worship the Mayor (Alderman P. GREEN) presided over the meeting, which was held in the church. There was again a large attendance. Alderman Green was supported by the Revs. H. E. Dowson and J. K. Smith.

The CHAIRMAN, on behalf of the church, gave the visitors a hearty welcome.

Mr. J. R. BEARD, J.P. of Manchester, then read a Paper on "Organisation." (See p. 412.)

The Rev. DOUGLAS WALMSLEY, B.A., of Bury, in the course of a lengthy address, opposed the Organisation Scheme, holding that it was not necessary. He conceived that in order to secure the proper self-respect and manly independence of their ministers they must leave those Free Churches of theirs as free as they were now, and that was they must be absolutely free to get their ministers from where they could. They did not want an official authorised list of their churches or ministers. There was a list, some might say, in the "Unitarian Almanac." Yes, and it was a great convenience to have that list. It was purely a personal affair, and that was its saving clause; the Unitarian body was in no way responsible for it. If an authorised list of ministers was to mean anything at all, it was going to be an intrusion, an infringement of that full, complete, all-round congregational independence which some of them at least believed to be so important to maintain—(applause). He set his faith in the creation among them of a committee of ministerial fellowship, as informal and unofficial a thing that they could possibly devise, which should have no authority whatever to plant a man here or uproot him there—an advisory or consultative body merely, composed of men who were well-known for prudence and fairness, and having a single-minded desire for the welfare of their churches—that they should form together a real and telling power in their church life, and that while leaving the churches as free as they were now to choose for themselves, the fellowship would be at least a protection against charlatans and adventurers—(hear, hear). With regard to one common name he contended that it would end in discord and disunion. Would not the proposed organisation emphasise and exasperate those very differences which they ought to try to forget? There was difficulty enough in keeping clear of sectarian narrowness as it was. Was it idle to think that Organisation would increase that difficulty? He believed that what their churches really needed was not a changed ideal, but a new devotion to the old ideal—(hear, hear). They were on the right lines; only give them patience and give them courage and zeal to run their course. Would all this talk about organisation serve to make their people more earnest, more self-denying in the cause of religious freedom and religious truth?—(applause).

Mr. T. H. GORDON, B.A., of Dukinfield, said his opinion was that any further organisation of any kind would not only not be beneficial to the truest life of their churches, but also be at variance with the

freedom which they so much prized. That assembly was one of the strongest arguments in favour of his contention, because though in name they represented an organisation they had no organising power. They did much year by year, however, to increase their brotherly love. There, at any rate, the minister that was decorated with University honours, and he whose best honours no University could confer; there the minister with large stipend, and he who was

"Passing rich with £40 a-year"

—(laughter); the delegate from the congregation of hundreds, and the delegate from the earnest twenty or thirty, all joined together on one common level, in worship, in business, and in social gathering, and went away with the stronger feeling of the brotherhood of their churches than could be gained by any system of organisation whatever —(applause).

The Rev. LAWRENCE SCOTT, Denton, thought, with all due deference to those who had opposed the Scheme, that they had missed the central point, which, it seemed to him, was this—could they in any way do something to mitigate the real evils of men in country places, earnest, zealous men, who were dependent for their small pittance on seven or eight different sources of supply. He did not speak of mission societies. He meant those country places, utterly isolated, which had to get less than £100 a year from six or seven sources, and whose minister's income, or rather one-fifth of it, was liable to sudden and complete changes. Now, that did not conduce to the success of a church or society. Let them have every amount of freedom that they could get. Organisation did not touch that. He could put his hands on chapels that had been confiscated because the trustees had not been renewed. They needed an organisation not for any theological purposes, but for monetary purposes, and to keep their endowments. Let them have more zeal about it—(applause).

Dr. G. VANCE SMITH proposed that the best thanks of the meeting be given to the minister and congregation of the Flowery Field Church for their hospitable reception of the assembly.

Mr. JOHN BROOKS seconded.—Carried.

The Rev. J. K. SMITH suitably responded.

Mr. THOMAS ASHTON then proposed a vote of thanks to the chairman, and the Rev. C. C. COE, of Bolton, seconded.

On the motion of the Rev. C. HARGROVE, seconded by the Rev. H. RAWLINGS, two ministers recently settled in Yorkshire were welcomed by the Union, viz., the Rev. S. F. Williams, of Scarborough, and the Rev. W. H. Eastlake, of Selby. These gentlemen briefly responded.

The Rev. J. G. SLATER gave an address on the "Better development of congregational resources," a subject which it was decided to discuss at the next autumnal meeting.

Votes of thanks concluded the meeting.]

THE YORKSHIRE UNITARIAN UNION.

THE annual gathering of this Association was held at Westgate Chapel, Wakefield, on Wednesday, the 19th inst. The sermon was preached by the Rev. S. A. STEINTHAL, of Manchester. W. T. MARRIOTT, Esq., J.P., presided at the meeting. He said: It is, I believe, some ten years since, under its old title of the "West Riding Mission," the annual gathering was held here before. During that time, I fear, if I may express my individual opinion, that notwithstanding the boasted relaxation of the bonds of creeds and articles in the Church of England, and the comparative freedom with which a lay member may hold liberal views and ignore or interpret in a non-natural sense any of its dogmas he is inclined to dispute, the outcome of the state of parties in that Church is such that at present the most active, the most aggressive, and, I fear, the most powerful is that party in the Church which is identified with the High Church: a party whose doctrine and ritual a plain man cannot distinguish from those of the Roman Catholic Church itself. Indeed, one leading layman of that school (Lord Halifax) has admitted that their aim was to undo the work of the Reformation and abolish the very name of Protestant. Turning now a moment to ourselves, how do we stand? We find ourselves quarrelling about the very name we are known by, and the *Inquirer* filled with letters objecting to the very word Unitarian. These objectors, or most of them, prefer to call themselves "Free Christians." Now, I suppose these latter adhere to the doctrine of the Divine Unity, and are as much opposed to the Trinitarianism of the Orthodox Churches as Unitarians themselves, and if so, why differ about a name? Unitarians have always upheld the right of private judgment in matters of religion and the right of every man to think for himself. What greater freedom, then, does the freest of Free Christians ask for or obtain that a Unitarian will not allow? Now this Association has still, I suppose, the same objects and aims as it had under its old title of the "West Riding Mission"—viz.:—To plant and foster, wherever there seems an opening, a Unitarian Church, where what we believe to be a rational Christianity may be

preached and taught, a Christianity that fears neither the results of science nor the modern critical method.

The Rev. A. CHALMERS, treasurer, then gave his financial statement, which showed an income for the past year of about £554, and an expenditure of about £592, there being thus a deficit on the year of about £38.

A very interesting report, describing the operations of the Postal Mission, was read by Miss TALBOT, daughter of Grosvenor Talbot, Esq., President of the Union.

After the ordinary business Mr. GROSVENOR TALBOT moved "That this meeting desires to express its grateful appreciation of the faithful and efficient services rendered by the ministers of the aided churches and lay preachers to the Union, and would regard this as a fitting opportunity for presenting Mr. John Pickles, who has been a lay preacher in connection with the churches of the district for a period of forty years, with a small testimonial in recognition of his life-long devotion to the Unitarian cause in Yorkshire."

The Rev. W. BLAZEBY, of Rotherham, seconded the resolution.

The presentation—an illuminated address, signed by the officers of the Union, and a purse of gold—having been made by Mr. Talbot, Mr. PICKLES replied in a brief speech, in which touching reference was made to his early experience as a lay preacher.

After other addresses and business the meeting terminated.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

THE Council Meeting was held at Essex Hall on Thursday, the President, T. CHATFIELD CLARKE, Esq., in the chair. There were present the following ladies and gentlemen:—Revs. R. A. Armstrong, W. Carey Walters, W. G. Tarrant, D. Agate, C. J. Street, R. Shaen, H. S. Solly, W. L. Walker, S. A. Steintal, D. Davis, T. L. Marshall, P. M. Higginson, W. C. Bowie, R. Spears, W. M. Ainsworth, J. Harwood, P. H. Wicksteed; Dr. Odgers; Messrs. H. Rawson, J. T. Preston, E. Ellis, H. H. Stannus, H. W. Gair, M. P. Manfield, Joseph Lupton, E. Capleton, I. M. Wade, N. M. Taylor, J. C. Conway, F. Nettlefold; Mrs. Garrett, Miss Preston, Miss Tagart, and Miss F. Hill.

The Minutes having been read and confirmed, the Executive Committee's Report was accepted. The Report was as follows:—

The Council will regret to learn that one of its members, Mr. John Cooke, of Guildford, died on June 20, just a week after our annual meeting. Mr. Cooke had been for many years a faithful supporter of the Association, always ready to assist in its good work.

It is too early yet to speculate upon the probable effect of the alteration now made in our Third Rule, abolishing the restriction of membership to subscribers of a certain fixed amount, but it is evident that no large increase of numbers is to be counted upon without canvassing. It is intended, therefore, to communicate with our congregations upon the subject, in the hope that many persons may be willing to join the Association whom the former terms of membership have practically excluded.

To make the measure, however, a success, by interesting larger numbers in the objects of the Association, it will be absolutely needful to bring to bear upon it a good deal of active individual zeal, and the Committee would be glad to be informed as to what help may be relied upon in each congregation. They venture to hope that under the new constitution the young people of the congregations will be well disposed to make every effort to increase the membership of the Association. Whatever the result of the change may be in a financial point of view, whether gain or loss, it will certainly help forward the work of the Association if larger numbers become more interested in it.

It was mentioned at the first Council Meeting of last year that the Committee purposed issuing an appeal for increased support to be sent to the large number of known Unitarians who give nothing to the Association, and with the view of furnishing information about its work, the Committee printed and circulated an extra number of the Annual Report. If the results of that appeal were not all that had been hoped for, the present Committee trust that the appeal which is now to be made will be more successful. In preparation for this extra copies of the Annual Report will be issued this year also.

The Resolution of the recent General Meeting must be considered to have settled the question of the time for holding the annual meetings, and it may be important to consider, as was suggested at the meeting, whether the Tuesday afternoon of Whitsun week may not be utilised for the business portion of the annual meeting, leaving the Resolutions on important public questions to be dealt with after the service on the following day. The one is as important as the other; but with every effort at compression that has been made in recent years it has not been found possible to ensure that equal justice shall be done to both at a single sitting.

With regard to the work of the coming year, the usual special Committees have been appointed, whose duty it is to consider in detail the various matters which come before the Executive Committee, viz., on Finance and on Civil Rights and Trusts, as also on books and tracts on applications for grants from congregations, and on Missions generally. There is also a Special Committee on People's Services, besides a new one under the name of the Scottish Mission Committee, to deal solely with the administration of the McQuaker

Trust. This last Committee will be shortly meeting, so that their recommendations may be brought before the Executive Committee without delay. The People's Services Committee also will be prepared at once to receive applications for services in the working class districts. The Council will be interested to know that it has been referred to the Book Committee to examine and report upon the collection of hymns which has been made under the direction of the late Committee, and that a decision upon the question of publishing this compilation may be shortly expected. The work of tract distribution is largely in the hands of the well-organised Central Postal Mission, to which our Book and Tract Committee are happy to render any help in their power. The Mission Committee have already several appeals to consider from congregations passed over from the previous Committee; but it may be mentioned that the grant of £100 towards the Building Fund for a new church at Highgate, of which notice had been duly given, was confirmed at the recent meeting of the Executive Committee.

The Rev. W. Copeland Bowie, having been asked to preach the annual sermon of the Eastern Unitarian Union at Bury St. Edmunds, will represent the Association at their annual meeting the following day. Mr. Bowie was also appointed as the deputation to the recent annual meeting of the Western Union at Bristol, and the council will, no doubt, be glad to hear from him a report of the proceedings on that occasion.

Mr. Dowson has kindly consented to the publication of his sermon at Essex Church. It is in the printer's hands, and will be issued next week.

The Rev. W. L. WALKER (South St. Mungo-street, Glasgow) made a statement as representing the ministers of the aided congregations in Scotland. He said the Scottish Association unanimously recommended the strengthening of existing churches as the first duty of the committee dealing with the McQuaker bequest.

A resolution of sympathy with the family of the late Mr. Cooke, of Guildford, was moved by the PRESIDENT, and seconded by Mr. E. ELLIS in feeling terms, and adopted in respectful silence.

The Rev. W. COPELAND BOWIE reported concerning his recent attendance at the Western Unitarian meetings, where there were signs of increasing activity, but greater lay interest is desirable.

The Rev. T. L. MARSHALL moved a resolution in favour of the appointment of a missionary lecturer in connection with the Association. He said the missionary experience of the late Rev. Charles Wicksteed, though not in connection with the Association, was an ample proof of the importance of making such a step as he advocated. He felt that a great deal of money was wasted on account of the want of correct information respecting the various efforts supported by their funds. No doubt the appointment of a lecturer of ability would cost as much as £500 a year in all; but there would be a "saving" of more than that in learning how to profitably employ the funds entrusted to them for the spread of their views. He thought it would be possible to make some arrangement in connection with the McQuaker funds, so that during a portion of the year the lecturer of the Association might be employed in Scotland; but he would leave that to the Committee. There would be no difficulty in finding a suitable man; his only purpose at that time was to recommend the subject to the Executive.

The Rev. C. J. STREET seconded the motion.

After a lengthy discussion the following resolution was adopted:—"That this Council is of opinion that it is desirable to appoint a Missionary and Organising Agent, and that the Executive Committee be instructed to report on the feasibility and details of the scheme."

A suggestion proposed by Mr. H. H. STANNUS, and supported by Mr. N. N. TAYLER, to the effect that the operations of such a missionary lecturer should be chiefly confined to those places where Unitarian churches already exist or have existed, was negatived.

The Rev. R. A. ARMSTRONG then moved:—

"That this Council has learnt with profound interest the signal success which has attended the Missionary enterprise of the Rev. A. M. Knapp in Japan, and requests the Executive Committee to consider in what manner they can best bring to the realisation of their constituents the extraordinary opening that now presents itself for the spread of Unitarian Christianity in Japan, and secure to the efforts there inaugurated a wide and general support."

He said an unparalleled opportunity was open to us in Japan, and he wished Unitarians in this country could be brought to see their great privileges and responsibilities in this matter. He hoped an appeal would be made to rouse them to contribute help towards this work.

Mr. J. COGAN CONWAY, Jun., seconded the resolution, which was passed unanimously.

The future dates of meeting were left to the Executive Committee, and the meeting then terminated.

SHORT REPORTS.

BELFAST.—At the meeting of the Remonstrant Synod of Ulster, recently held in the Church of the First Congregation, Belfast, the outgoing Moderator, the Rev. C. H. Osler, in his address, referred to

the catechism for the young, which has been published, and said he believed it was the first successful effort on the part of a body of Unitarians officially united to formulate their theological ideas. A proposal for union, received from the Northern Presbytery of Antrim, was heartily welcomed, and a commission was appointed. The Rev. T. Dunkerley, of Comber, was elected Moderator for next year.

CHELLENHAM.—On Sunday, June 23, the Sunday-school anniversary services were held, the Rev. H. Austin, of Cirencester, preaching appropriate sermons. The church was beautifully decorated. Special hymns were sung by the children, assisted by the choir.

HUDDERSFIELD.—The first anniversary of the Sunday school since the re-opening of the church in 1886 was held last Sunday, when the Rev. P. M. Higginson, M.A., of Monton, was the preacher, and gave two most excellent and appropriate sermons. The congregations were much larger than usual, that of the evening numbering over 200.

LONDON: AVONDALE-ROAD.—On Sunday afternoon last, a very handsome presentation of plate was made by the scholars to Miss Alice Carter (second daughter of the Rev. G. Carter) on her proximate marriage with Mr. Arthur Hayward, also a teacher in the school at Peckham. The marriage was celebrated on the following Tuesday in the Avondale-road Church, the presence of a crowded congregation testifying to the interest in the event felt by a large circle of friends.

LONDON: UNITY CHURCH, ISLINGTON.—This Church, which possesses some fine stained glass windows given at the time of its erection by various members of the old Carter-lane Chapel, has recently been still further enriched by the addition of two more windows, the gift of John Bentley, Esq., who has been a member and a liberal contributor to the Church for many years; the window contains figures of the prophets Isaiah and Jeremiah, and the other two female figures representing "Truth and Mercy." They have been designed and executed in the most modern style of the art, by Messrs. Heaton, Butler, and Bayne, of Garrick-street, the colours being kept and subdued so as not to interfere with the light. The position of this Church has lately been greatly improved by the widening of the Upper-street and the pulling down of some adjacent houses, which will doubtless be replaced by buildings of a better class; and as about a year ago the whole of the outside stone wall was cleaned down and re-pointed, and the Bath stone facings, where defective, cut out and renewed, at an expense of over £500, the Church has a commanding site and appearance, unsurpassed by any other in our denomination.

MANCHESTER: STRANGEWAYS.—The anniversary services last Sunday were conducted by the Rev. W. G. Tarrant, of Wandsworth. There were large congregations.

SEVENOAKS: BESSELL'S-GREEN CHAPEL.—On Sunday, June 16, the annual floral services were held. The Rev. W. Mellone gave two addresses especially suitable to the young. The chapel was very prettily decorated, and the musical part of the services, including two anthems, was very well done under the direction of Mr. G. Banderet. The attendance was remarkably good. We are glad to hear that it is intended to thoroughly renovate and improve this ancient chapel.

NOTES AND COMMENTS.

—o—

"ENQUIRER" (not related to us) is distressed about the conduct of a Colonial Bishop. He writes to the *Church Times* that on board a steamer bound for Australia the Bishop invited a Nonconformist minister to take one out of three services on one Sunday; and on the following Sunday arranged for the same gentleman to take all three of the services, though there were an Anglican priest and a deacon in the second saloon. "Enquirer" wishes to know if the Bishop was justified in what he did. One would like to know whether the slight was intended for the two Anglican clergymen, or only for the second saloon? In either case that Bishop must be in a bad way.

MEANTIME the *Jewish Chronicle* quotes with pardonable pride Professor Huxley's tribute to the worth of Judaism. "All that is best in the ethics of the modern world, in so far as it has not grown out of Greek thought or Barbarian Manhood, is the direct development of the ethics of old Israel. There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish Law, and, if the Gospels are to be trusted, Jesus of Nazareth himself declared that he taught nothing but that which lay implicitly or explicitly in the religious and ethical system of his people."

NOTHING that the Sunday School Association has done deserves more encouragement and thanks than the issue of the Essex Hall Hymn and Tune Book. It is a good-looking book without and within; it will answer the intended purpose exactly; it suits singers of both

notations; its price is low. Wherever the book is used, if the singing is not good and varied, it will not be the book's fault.

ONE fortunate thing was to hit on a good title. It avoids the dreadful name Unitarian, which we are so shy of taking to ourselves, and yet so disgusted because the rationalists among the other sects do not hasten to call themselves by it; at the same time it avoids the presumption of simply calling itself *The* hymn and tune book, as if there were none other. As we are seeking a name for all our people, why not call ourselves *The* Essex Hall people? The name is free from all the faults attaching to most of the other suggestive names. The name has no dogmatic meaning, and yet would at once suggest a definite group of churches. Let us have an Essex Hall Chapel hymn book, and an Essex Hall liturgy, with services for the broadest, and other services for the narrowest of our people.

THE *Church Times* has said a good thing, which we shall not be surprised to see repeated in papers representing quite a different school. In a review of a recent work by Dr. Cheyne it quotes several of his suggestions concerning the meaning of certain marvellous stories in the Old Testament, and then says this is not the "Hallowing of criticism" but the *glorification of conjecture*. The phrase is a happy one and well expresses the feeling we experience in reading certain clever critical essays. But it is not to be forgotten, after all, that the whole history of science is in one sense the glorification of conjecture. Few truths flash as simple surprises; they are generally discovered in confirmation of more or less accurate conjecture.

THE Methodist New Connexion has solved the class-meeting difficulty. It has decided to admit to full membership those who attend the ordinary "means of grace," including the Communion Service, without insisting on attendance at "class." It will no doubt be some time before the Wesleyans will make the same simple reform which after all is sure to follow.

THE Rev. A. G. Brown's suggestion that the Devil furnishes modern amusements has been followed up by another pastor, who attributes bazaars to the same ingenious person. These latter have, besides all other iniquities, to answer for the sin of competing with poor struggling shopkeepers. But as we shall, no doubt, shortly learn that shopkeeping itself is the work of the same old hand, this consideration is not so important. Or is dogged, persistent money-making the only part of human life with which Satan has nothing to do?

THE *Methodist Times* prints, and apparently endorses, an extract from the *Bombay Guardian*, in which a contemporary's remark that the articles on "A New Missionary Policy" have no literary merit is cited as instance of literary pride "offensive to God." The *Earthen Vessel* might make a retort of that kind; the *Methodist Times* can hardly do so with good grace. "Church papers" might "copy."

IN an otherwise excellent sermon printed in the *Christian World Pulpit* the Headmaster of Harrow School says, "The religion of Christ is the one only religion, or it is not a religion at all. Jesus Christ disdains a niche in a Pantheon, he claims the whole world and the whole soul of each man and woman in it." These sweeping statements could be hardly sustained critically or historically. Moreover, they tend rather to confuse than to help. It is surely enough to know that Christ's claims on my reverence and obedience are quite in- evitable; it does not help me to insist that he has equal claims upon the black man who never heard of him, and upon my Secularist neighbour who cannot believe in him. Would it be a sin to urge rather too little than too much on behalf of Christ?

THE *Jewish Chronicle* notices a curious pamphlet, by Abbé Fourrière, which contends that the Homeric poems are of Jewish origin. "When Homer says that a thing had two names, in the language of the gods and the language of men, he means Hebrew by the former and Greek by the latter. If the Aeolic dialect be compared with Hebrew, striking resemblances appear, notably the similarity of the *digamma* and the *vau*. From the point of view of religion the "Iliad" should be considered as at bottom the representation of a great war against the monotheism of the Bible.

VICTORIA UNIVERSITY.—The Intermediate B. Sc. list just published contains the name of Mr. U. V. Herford (External Scholar, M.N.C.), who has also graduated as B.A. in the second division. Mr. H. J. R. Herford is placed in the first division of the Intermediate B.A. list in the Faculty of Law. The first division of the Preliminary Examination list contains the name of Mr. P. W. Steinthal.

IN MEMORIAM: JAMES FREEMAN CLARKE.

ON Whit Sunday a Memorial Service was held at the Church of the Disciples, Boston, U.S.A., in memory of the late Rev. James Freeman Clarke. The chancel was beautifully decorated; an arch of evergreens, with white blossoms twining through them, was placed at the back. A fine portrait of Dr. Clarke stood on an easel at the right. This was wreathed with greenery, and a rich cluster of roses was placed on the top of the frame, typical of loving memories. The pulpit was also garlanded with flowers. Seated within the chancel were the Rev. Dr. Ames, who has succeeded Dr. Clarke in the pastorate of the church, Mrs. Julia Ward Howe, the Rev. Dr. Cruft, and other senior members of the congregation. The last-named minister, as representing the committee appointed for this object, read the following memorial:—

"On the 8th of June, 1888, James Freeman Clarke, the founder, and for more than forty-seven years the minister, of the Church of the Disciples, ceased from his earthly labours. For almost a half century he had gone in and out among us, our leader, guide, companion, and friend, doing with cheerful and inspiring courage the work which his chosen office demanded, and which his own consecrated spirit of love and helpfulness imposed. For the name and titles which usually designate the ministry he cared little; for its external authority still less. But for the means it gave him of doing God's will by service to his fellows he cared much. To the improvement of these means he gave his life. He came here unheralded, and with modest and trustful assurance in the correctness of his purposes opened a free church in which all who chose might be disciples of Jesus with him. The period in which he thus served God and man was crowded with most serious problems. Besides the usual theological, literary, and scientific questions, which ordinarily arrest and absorb attention, a whole new issue demanded answer. Freedom of thought, freedom of speech, freedom of life, freedom of soul, were all at stake. Into the warfare waged for the settlement of these he threw himself with strong, steady, uncompromising heartiness, which knew no relaxation or abatement as long as life remained. To tell all that he did would be to rehearse the whole history of the last half century in America. Slowly and surely the ideas and beliefs which he represented have gained acceptance, till at his death his name was known and honoured throughout the civilised world, and his words were read wherever men loved freedom and righteousness.

"This church of his founding and his care—in profound thankfulness that it has been permitted for so long a time to enjoy and to help others enjoy the ripe fruits of his wisdom, piety, and love; and in grateful recognition of his unspeakable services to all its members as teacher and friend in all the manifold duties and relations of life—places upon its records this simple memorial, in evidence of his inestimable worth to them and of their undying remembrance of him.

"HENRY STONE.

"ELIZABETH S. WELLS.

"SAMUEL B. CRUFT."

A poem was then read, written for the occasion by Mrs. Whiton Stone, a devoted friend of Dr. Clarke, and a life-long member of his congregation.

JAMES FREEMAN CLARKE.

Glad June has come again, with fairest skies,
With lilies and with birds, yet to our eyes
Something is lost from out the sunshine here:
There comes the thought—he has known heaven a year.

And yet, not so—for all his life he knew
A heaven within himself, and only grew
Into a sphere unorbited, with sight
Of the eternal wonders as his right.

Break not the joy of June with pain of tears:—
Men's freedom, rights, and all their hopes and fears
Are dear to him the same—he loves, the same,
But to the work of angels has made claim.

His thought, his true sweet faith, while here,
Made earth more rich, made heaven itself more dear;
And, like a star, his influence still will shine,
Beloved and crowned, whom God has made divine.

Mr. H. Williams, Mrs. Howe, and the Rev. Dr. Ames gave addresses. The whole service formed a beautiful sequel to the more poignant, but not less trustful and hopeful one, on the 11th of June last year, when the remains of the beloved pastor were borne from the church which he fondly called the "Home of my soul," to their last resting place.

R. M.

WE regret to hear that Mr. T. P. Broadbent, of Lewes, who has held an external scholarship of Manchester New College at Oxford, has temporarily broken down through overwork, and is compelled to relinquish his studies for the present.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Mr. Wade begs to acknowledge, with many thanks, the receipt for this fund of the following donations:—Mrs. Rowland, £2 2s.; Miss Rowland, 10s. 6d.; Mrs. Temple, £1; the Misses Meyer, £3; B.X., £1; Miss Gibb, 10s.; Mr. Quintrell, 10s.; Miss Preston, £1; Mrs. Alexander Wilson, 10s.; Miss H. Wilkinson, 10s.; Mr. Chas. Jecks, 5s.

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.

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MANCHESTER NEW COLLEGE.

IN accordance with resolutions previously detailed in our columns Manchester New College has just closed its final session at University Hall, Gordon-square, London, where it has been domiciled since 1853. The approaching change has naturally invested the meetings connected with the annual examinations with more than usual interest. It is unnecessary to describe the meetings in detail; beginning on Monday and extending till Wednesday their order and purpose has been much the same as in past years. As might be expected, increased attendances were observed during the week, a large number of trustees and former students from the country being present, as well as many influential friends of the College resident in London. The Visitors this year were the Rev. Dr. SADLER, of Hampstead, and Principal ODGERS, of the Home Missionary Board, Manchester. As heretofore, several of the subjects of examination proved specially attractive to the public, and the Papers read by the students were considered to attain a generally high level. The same remark applies to the sermons preached by the theological students. In addition to the usual studies of the College a course of lectures on sociology has been delivered by the Rev. P. H. WICKSTEED, M.A., and a large attendance of visitors testified to the widespread interest which this new departure had called forth.

The Visitor's address this year was delivered by Principal ODGERS, and was characterised by all his usual charm of historical erudition, as well as by a vigorous defence of the principle of free inquiry for which the College stands. The large audience which had gathered frequently applauded the points of this address, which is, we understand, to be reproduced in a permanent form. Seizing the occasion of this being the bi-centenary of the passing of the Act of Toleration to describe the intolerable evils to which it came as a relief, Principal ODGERS quoted at length from the quaint and pathetic diary of OLIVER HEYWOOD, the intrepid preacher whose name is still so honourably represented in our Northern congregations. The sufferings of the Dissenters of Bristol were also illustrated by ample extracts. It was in the year 1689 that RICHARD FRANKLAND dared the penalties still attaching to University teaching otherwise than at the recognised centres, and continued in his academy at Rathmel the educative work previously begun by him. Interesting particulars were given, respecting the attitude taken by Archbishop TILLOTSON and others towards this infringement of the law regulating University teaching. Tracing the development of FRANKLAND'S academy through successive stages into the Warrington Academy, and so into Manchester New College, the lecturer claimed for this College exemption from Professor HUXLEY'S charge against theologians, that they are committed to foregone conclusions. Quotations from professors of the College, from Dr. JOHN TAYLOR of Warrington 130 years ago, and in successive periods, justified this claim. Principal ODGERS then discussed some of the features of the London period in the existence of the College, and devoted the latter part of his eloquent address to the present duties of our ministry, and to those who were studying for that ministry he would say, "Go on, the light we sought is shining still!"

On Wednesday evening what may be almost described as a brilliant farewell soiree was held at University Hall, which by the aid of skilfully-devised draperies, and an unstinted supply of carpets and evergreens, &c., put on quite a festive appearance. There was music in the large hall, and the libraries were used for conversation and refreshments. If numbers and animation are any criterion of a successful gathering the spirited promoters of this meeting may be heartily congratulated on the result of their pleasant labours. So many of the leading friends of the College and of the London circle were present that it would be easier to enumerate those who were conspicuously absent than to give a list of the nearly three hundred guests on this occasion. The venerable form of the ex-President of the College, and its Principal for many years, Dr. MARTINEAU,

was not to be seen on this occasion, and several others closely identified with the College were compelled by the extraordinary number of social engagements crowded together at this part of the season to be away. But, in view of the removal of the College, it is hardly likely that so numerous a gathering of its friends will be seen again in London for a long time to come.

The Trustees' meeting was held, as usual, on Thursday morning, but its proceedings are considered private. It may be permitted us to say that it was decided, after some discussion, that the name of the College should remain as heretofore—Manchester New College. A very promising list of donations has been made towards the funds for the buildings to be erected at Oxford. A statement of the arrangements made will be shortly published, together with an appeal for such further sums as are required.

We may add that at the conclusion of the Visitor's address on Wednesday Dr. DRUMMOND made the announcement that the College would reassemble on Oct. 15. At nine o'clock on that day the students are requested to present themselves at "No. 90, High-street, Oxford," which is the address of the temporary home which has been provided pending the erection of a more suitable building. The staff of professors will be as heretofore, but the students will be enrolled as students of the University, so as to be enabled to attend the lectures of other professors, and the lectures of Manchester New College will be open to all University students who care to attend. The students connected with the College during its first year at Oxford will number twelve or thirteen, including the following new external scholars:—Messrs. J. W. AUSTIN (son of the Rev. H. AUSTIN, of Cirencester), H. S. PERRIS (son of the Rev. H. W. PERRIS of Hull), and J. T. DAVIES (of Carmarthen).—Mr. J. HARTLEY WICKSTEED (son of the Rev. P. H. WICKSTEED, of London) will enter as an undergraduate student of the College.

A valedictory service was held at Little Portland-street Chapel on Thursday evening, when the farewell to the retiring students, on behalf of the College, was given by Dr. DRUMMOND, and the welcome into the ministry by the Rev. STOPFORD A. BROOKE. We are precluded by want of space from giving a detailed notice of this touching service. It was fully worthy to be the last of the series of such services held at this chapel during the past period of thirty-six years.

In taking this opportunity of bidding God-speed to the College on leaving the metropolis, while it is impossible altogether to forget the considerations which have been expressed in these columns against the Removal, we cannot withhold a word expressing our entire confidence that the professors and students alike will do their best to maintain at the ancient seat of learning the high reputation of their institution. The principle of Free Teaching and Free Learning in theology is one calling for the noblest self-devotion. Whatever their previous feelings, all who value that principle will see that it can be best advanced by substantially assisting the College now its future is determined, and we, therefore, trust and expect a generous response will be made to the Committee's appeal.

THE ORGANISATION CIRCULAR AND ITS RESULTS.*

AFTER reciting the incidents which led up to the introduction of a Scheme for Organisation by Dr. Martineau, the Paper stated that at the Leeds Conference a Committee was appointed "To take into consideration the subject of the Organisation of our Churches, and after submitting the proposals made in such ways as they may think expedient to our Churches and various religious associations, be instructed to call a special meeting of representatives of all our bodies throughout the country to receive their Report." The Paper then continued:—

The proceedings of that Committee have been largely before you, their labours have been constant, but as some surprise has been expressed that their Report has not been ready before this time, I may, perhaps, remind those who share that feeling that the Committee is formed of very busy men, scattered over all parts of the country, and that it is difficult at all times to select such a day, hour, and place of meeting as may secure a large attendance, while it is imperative that matters of such large concern as they have in hand should not be considered by a few, but by all, and by them with the greatest patience, deliberation, and judgment.

The first step which the Committee took was to lay before all our Churches and Associations Dr. Martineau's Organisation Scheme, and an abstract thereof which he was good enough to prepare for those who wished to have his suggestions before them in a succinct form handy for reference; together with a letter in which the Committee

* Taken from a Paper on Organisation read by Mr. J. R. Beard at the Meeting of the Lancashire and Cheshire Provincial Assembly, June 20. See Report, p. 408.

solicited the freest expression of opinion on Dr. Martineau's or any other Scheme.

From the very first strong expression was given to the opinion that something needed to be done in the direction indicated; but, of course, difficulties arose as to the replies to be given to the Circular.

Many seemed to think that all they had to do was to say "Yes" or "No" to Dr. Martineau's Scheme, and contented themselves with a simple expression of approbation or disapprobation of his suggestions. It is doubtless owing to the fact that never before were our churches taken into council on so far reaching and all-important a question that many of the replies first received contained the barest statement of approval or disapproval of some one or two points that Dr. Martineau had urged, while there was a conspicuous absence of alternative suggestions or proposed remedies for needs which almost all acknowledged. This, however, was soon altered, for in November an alternative Scheme was propounded by the meeting of Protestant Dissenting Ministers of Warwickshire, and from that time forward the replies became much fuller and more comprehensive, and often contained valuable suggestions both as to principle and detail.

Just as in some cases churches contented themselves with saying we approve or disapprove of Dr. Martineau's Scheme, so, subsequently, congregations were found who were satisfied with countersigning the resolutions passed at the meeting of some Local Association; but these were not many, and as time went on, and one batch of resolutions after another appeared in our newspapers, the flame of interest spread, and church after church met, and giving the subject the fullest consideration, transmitted the result to the secretaries. Not long since the treasurer of a church that was among the first to reply to the letter from the Committee told me: "Ah, we were in too great a hurry; had we waited for a month or two fuller knowledge would have enabled us to send you a much more valuable set of resolutions." Other obstacles also hindered a full and adequate expression of opinion. At one meeting that I attended of a church which was under the control of trustees, and where there was no congregational committee, an opinion was expressed that it was of no use discussing the organisation of the churches in that place until that individual church was more effectively organised, while at many of the various committees formed for special work in connection with our body, it was pleaded by the inert and conservative element that to consider the question at all was *ultra vires*, although specially invited to do so by a committee acting under implicit instructions from the Leeds Conference.

These and many other difficulties arose, were combated, and have disappeared, and the gathering force of public opinion—as expressed in the replies which have been sent to the Committee, and most of which have appeared in our newspapers—is strongly in favour of some further development of organisation, though not able to accept Dr. Martineau's suggestions in the exact form advocated by him.

Under these circumstances I was surprised to find that Dr. Aspland, in his admirable address to the British and Foreign Unitarian Association last week, spoke of the comparative indifference with which the suggestions for organisation had been generally received. I do not think that this statement is borne out by facts. It is quite true that 187 churches and societies that had been invited to express opinions on the subject have abstained from doing so; but in a matter of this kind one should do more than register numbers. In order to ascertain the real importance of these abstentions we must see who are these 187.

In the first place, the Committee, in order to ensure that all who were represented at the Leeds Conference had an opportunity of expressing their views on the subject, instructed the secretaries to send the papers to all societies and churches that had been summoned to that Conference. These numbered 360 churches and 51 societies. Of the latter nineteen did not reply, including three Sunday-school associations, the trustees of Manchester New College, the Rawdon Fund, Jones's Fund, Pargeter Fund, Wood's Fund, Hibbert Fund, Essex Hall, Dr. Williams's Library, and other similar Trust Funds.

The members of all these societies had opportunities of expressing their opinions on the matter in connection with their several congregations. We can hardly consider, therefore, that abstention from reply in their collective capacity as trustees for various institutions was evidence of indifference. Of the 168 churches that did not answer the circular, 34 were in Ireland; and being already organised on a Presbyterian basis, did not think it necessary to take part in the consideration of the question; 22 were small chapels in Wales, of which some are altogether closed, others without a regular minister, and all extremely limited as to congregation; three were in Scotland—viz., Girvan, Larbert, and St. Paul's Universalist Church at Glasgow. There remains, therefore, 109 churches in England. Of these, twenty-one are Domestic Missions, such as Willert-street and Renshaw-street, in Manchester, which considered themselves debarred by their financial position and the nature of the congregation, twelve were at the time

without a settled minister, ten were closed altogether, thirteen have for some time only had occasional services, and nineteen are country congregations of the smallest description. This leaves thirty-four congregations that might fairly have been expected to take an interest in the question, but did not, and of these there are very few that could claim to stand in the second rank as to influence.

I am of opinion, therefore, that instead of lamenting the indifference with which the question has been received, we may fairly congratulate ourselves upon the earnest consideration which has been given to it by 224 churches and societies, representing fairly the great body of intelligence and influence of Unitarianism in Great Britain.

And what is the result of this consideration?

In the first place, more than three-fourths affirm the necessity for better organisation and recognising the responsibility of each for the welfare of all, ask that steps shall be chosen to knit them into closer union, so that the strong may help the weak, and fuller knowledge lead to more effectual endeavour.

This desire, however, in no way lessens the demand for individual freedom for congregations and ministers. It is strongly insisted on that no doctrinal test or restriction shall have sway within our churches, and that absolute power of self-government shall be reserved to each congregation. We must still have a free pulpit and a free people while organising for mutual help and encouragement. What is called for is Union, not Unity, Co-operation, not Identity. And this is to be arrived at by means of representative institutions. This venerable Assembly, which for nearly 200 years has borne a foremost part in the history of Northern Nonconformity, is to be the mother of many children. There is a very general desire that similar institutions shall be formed all over the country, each representative of the churches of the surrounding district, meeting at stated times to consider the necessities of its respective constituents, and exercising such functions as they may see fit to commit to it. The nature of these functions has been variously stated; but it is evident that among the most important must be the accumulation of information by means of reports from the several churches, and the initiation of new causes and missionary effort.

A strong desire has been manifested that instead of an entirely new system, existing organisations should be developed and entrusted with larger responsibilities; and this is not only with reference to Provincial Assemblies. Our Triennial Conference is at present a purely deliberative Assembly, so much so that, as many of you will remember, Dr. Martineau at Leeds objected to its appointing a Committee pledged to carry out a particular action with reference to religious services at the University of Cambridge. It is now proposed that this Conference shall become our General Assembly, with power to act through Committees in such directions as its members may desire, always reserving the entire freedom of each individual congregation or minister.

Dr. Martineau's idea of a Pastorate Fund supported by individual subscriptions entitling to Church membership and distributed among the ministers by way of equal dividend has not been received with much favour; but the duty of our richer churches to aid those that are poorer is recognised, and among various suggestions that which finds most acceptance is the formation of a fund for pastorate and missionary purposes, to be supported by contributions from congregations and individuals, and expended under the control of the Provincial Assemblies.

Next to the appointment of Representative Assemblies, the Ministerial Roll is that part of Dr. Martineau's Scheme which has commanded the most general acceptance. There is a strong feeling that some such system is desirable for both ministers and congregations. At the same time there are those that desire rather the formation of a Committee to give advice when asked for to congregations who are in want of a minister. This is very much the system now in vogue, except that individuals act in place of a Committee, and having some little experience of the difficulty of thus advising in special cases, and as to special ministers, I am personally strongly of opinion that a Ministerial Roll is at once the simplest and least dangerous solution of the difficulty. It would, of course, be necessary to take precautions against exclusion or inclusion on doctrinal grounds, and the General Assembly should appoint to take charge of the Roll a Committee small in number and of a character to command implicit confidence.

As to the vexed question of the name by which the General Assembly shall be called, the suggestions are numerous; but in no case does the name appear to be held as a matter of prime importance, so long as each congregation is allowed to retain its own distinctive appellation or change it at its will. The names suggested are mostly of a comprehensive character, and I think it worth noting that the most sectarian name proposed was the "General Assembly of Unitarian and other Churches," which had a single advocate.

Such, briefly, are the lines on which it is desired that our Organisation should proceed, and you will observe that they are in the direction of development rather than of invention, of growth rather than of creation.

That so large a number have affirmed the necessity for such development would in most communities ensure action in that direction; but with us much remains to be done. We have been so long accustomed to stroll along in loose array, gathering a flower here, and leaning over a gate there, that we fear lest the very fact of marching shoulder to shoulder and executing combined movements should limit our freedom and render us liable to the guard-house or the triangle. And yet reflection and the analogies of our political constitution should assure us that so long as our organisation is conducted on a representative basis of the widest character, and free from the restriction of creed or dogma, there need be no fear for individual liberty or spiritual growth.

There are, on the other hand, among us those that fear lest such organisation should lead not to liberty but to license, and prefer the present system of Co-optative Committees and practical oligarchy; and yet how groundless are such fears. Wealth and education and trained capacity tell for as much as ever they did, and representative institutions in broadening the basis will strengthen the superstructure.

Again there are those who long to see our scattered congregations united, in Dr. Martineau's words, into "one church in many places," with one qualification for Church membership for all and an educated ministry dispensing "light and leading" to rich and poor alike, who desire to belong to a church rather than a congregation—a church that would know all her members; would know who wanted helping, and who could help; who wanted teaching, and who could teach; a church that would combine zeal with freedom and earnest faith in truth revealed, with hope for truth yet unveiled. These, and such as these, cannot do better than take example by Dr. Martineau. No one knows with what labour, with what prayers, with what effort, he elaborated his Scheme of Organisation. We do know with what eloquence, what stately argument, what ordered reasoning he recommended it to us. We do know that it was *totus teres atque rotundus*—a scheme worthy of the author, and aptly fitted to his purposed ends. And though we have not only rejected that Scheme, but plundered it, have taken a bit here and a bit there from it, and made it into something far different, and, in my opinion, far inferior, Dr. Martineau, in his zeal for the cause of our Churches, and his perception of the importance to them of better organisation, makes us welcome to such portions of his wisdom as we are capable of assimilating, and as we cannot attain to his altitude, helps us along as far as we can go. So must all those who would fain see a more perfect Scheme of Organisation in operation not despise the day of small things, nor resent the slow movements of the opening chrysalis, but aid him so far as possible gradually to spread his wings.

But when all this is done, when we have confirmed the doubting, conciliated the critic, stimulated the slow, restrained the eager and rallied to the support of our organisation all that we can, there will still remain a heavier and more painful task to perform. There are in all human societies (in, but not of them) souls of so individualistic a type as to be unable to rank themselves within such an organisation as we propose, souls of a pure and elevated spirit, minds of acute and refined essence, but who by the very nature of their being are unable to accept all the conditions of united action and reciprocal responsibility. To these men the claims of the individual spirit are frequently inconsistent with the will of the majority. Their favourite watchword is "To thine own self be true," and they find this ideal incompatible with the compromises necessary to insure united action. They are of the type of thousands of God's saints throughout the ages, who have felt constrained, in order to do justice to their own natures, to worship Him apart and in solitude rather than in the hum of busy life or in the midst of the congregation of the people. Such men there are among us, and I for one would not underestimate the amount of benefit we receive from the spectacle of their noble and upright lives of endeavour. Their light is bright before men, if it is the brilliancy of the electric spark rather than the genial and permeating light of the sun. But while we respect and love these men—nay, because we respect and love them—we must not blame them that in this matter they cannot see eye to eye with us, and when we have so constituted our organisation as to preclude every possibility of interference in matters of doctrinal belief, and so as to leave each congregation absolute powers of internal self-government, when we have done all that we can to secure union with freedom—if these our brothers still find themselves unable to cast in their lot with ours we must accept their decision, and, regretting to miss their closer companionship, rejoice that if they cannot march with us shoulder to shoulder they will still be travelling on the same road within reach of a brotherly word and a friendly cheer—that still we shall be

encouraged by the incitement of their high endeavour in pursuance of the aims common to us both.

And as I do firmly believe, that with a more effective organisation, so that we may know our strength and our weakness, our wants and our resources, and that these resources may accrete fresh strength by concentration; as I do believe that with such an organisation our Unitarian faith has a great future before it, I would urge on all to bring self-denial to the consideration of this question. At present the Unitarian churches are blowing their steam into the air. We want to couple up some machinery that may be driven thereby, and I would like to urge that it is of so much importance to utilise the motive power that it matters comparatively little what is the exact pattern of machine we apply. It will be impossible to elaborate a system of organisation that will in every particular accord with the views of everyone; but bearing in mind the waste of resources at present existing, and the duty that is laid upon us to spread as far as possible that religious truth that we ourselves hold dear, let us endeavour to reconcile conflicting views, and be patient with those that differ from ourselves, if so be that by any means we may succeed in winning for our churches closer cohesion and greater strength.

So may we hope to hand down to our children a Church worthy of the purpose for which we design it—the worship of God our Father, and the realisation of the Christian life.

CORRESPONDENCE.

—O—

(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

—O—

THE NAME UNITARIAN.

SIR,—Four correspondents in the *Inquirer* of June 1st refer from four different points of view to my letter on the above subject in the preceding number. The subject is really an extremely important one, and it may be hoped that a more thorough discussion than it has ever yet received may bring about a better appreciation of the great religious principles we hold in common, notwithstanding apparently irreconcilable differences respecting doctrinal names and standards.

No one has a better right to define the word "Unitarian" than the Rev. J. H. Thom, one of the lecturers in the famous Liverpool Controversy of nearly half a century ago; and Mr. Thom affirms that it can properly be applied only to those who are "worshippers of One God in one Person, as distinguished from worshippers of One God in three Persons." Any Church, therefore, styling itself Unitarian, is, so far, a dogmatic Church, making a doctrinal symbol an authoritative condition of religious communion and worship. A Church so-styled really implies a creed, and is in name more dogmatic than any other, as I have never heard of a Church or sect styling itself "Trinitarian." It is clear from this definition that "Unitarianism" cannot logically be taken to mean the same thing as catholicity or liberality of thought. Some Unitarians are catholic and liberal, and some are quite the reverse. Catholic and liberal principles of thought may be combined with Unitarian doctrines, as in the admirable lectures of the old Liverpool controversy; but no very ancient history shows us that quite the opposite principles have sometimes been combined with just the same form of doctrinal opinions.

With the whole tone of Mr. Thom's second letter, as of his first, I find myself in almost entire sympathy; but there is one passage which puzzles me, notwithstanding a somewhat elaborate explanation. Mr. Thom assures us that even if the Liverpool Unitarian Institute were only "a society of individuals adopting for themselves a doctrinal name as their flag and symbol" he should still have considered it "a religious mistake, in which, as an individual, he had no part;" and he adds that he is "unable to distinguish an Institute consisting of members of certain Churches from an intended or desired association of such Churches." I must again remind him that the British and Foreign Unitarian Association, of which he has long been an honoured Vice-President, is also a society of individuals, who are for the most part members of certain Churches, adopting for themselves a doctrinal name as their flag and symbol, and on annual and other occasions meeting for worship and religious communion. One of the avowed objects, indeed, stated in the rules of this Society is "the promotion of Unitarian worship" [Fifth Rule]. I am still at a loss to see how on Mr. Thom's principles—with which I entirely concur—either he or I can consistently belong to any such doctrinal Association. For my own part, I think it best to confess at once that I am logically inconsistent, that I continue to belong to the British and Foreign Unitarian Association and similar societies, partly from interest in the really good work they are doing, and partly because I

am unwilling to dissociate myself from united action with old friends whose principles and methods are in the main broader than those of any mere doctrinal propagandism. But, in common with many others, I have long wished that it were possible to discard the doctrinal name and convert the Association into a society of individuals for the promotion of free inquiry on religious subjects; the diffusion of sound knowledge respecting the Bible and the history of Christianity—perhaps also of Comparative Religion—and the formation of churches with perfectly open and undogmatic trusts. For such an Association as this many who now stand aloof from us—possibly some of the enlightened members of other Churches than our own—would be able to work with heart and soul without any mental reserve.

One of your correspondents concedes that the inherited name "Unitarian," in its strict etymological and historical sense, does not represent his deepest convictions, and asks me to tell him what answer he ought to give to the question, "What, then, are you?" It is not my business to try to discover what name best suits those who, like your correspondent and many others, concern themselves very little with any doctrine of uni-personality. I can only answer for myself. Sympathising with Broad Church principles as expounded in the writings of Stanley, Robertson, and Jowett, but an enforced Nonconformist, on account of the exclusive doctrines of Anglican creeds and articles of faith, I may accurately describe myself as a "Broad Church Nonconformist." But in religion as in politics the shorter and simpler word "Liberal" sufficiently, perhaps, expresses the position of unfettered intellectual inquiry, and open communion. I am not particularly anxious to add the word "Christian," partly because it has been, and still is, so greatly misused, and closely identified with a superstitious mythology, which most freethinkers entirely reject. Whatever name I take or reject, I desire to be a loyal follower of the great Master whose teaching is summed up in the two great commands, "Love to God," and "Love to Man." At the same time, I claim and use the right to exercise perfect freedom of criticism upon many of the acts and sayings attributed to him by his biographers. Whether those who reject all miracles, and regard the so-called "Gospel of the Infancy" and "Gospel of the Resurrection" as purely legendary accretions, have any right to style themselves "Christians," seems to be an open question even among Unitarians. On this question most of the Broad Churchmen are better "Liberals" than many of our own communion.

"C. H." contends that the doctrinal name "Unitarian" means something quite different now from what it did sixty years ago. It may to him, but not to the world in general, and certainly not to many high authorities among ourselves. I have already quoted Mr. Thom's definition. I have referred in a former letter to the proceedings on laying the foundation-stone of a new "Unitarian Church" at Carlisle, when the strictest and most exclusive etymological definition was given of the word "Unitarian," accompanied, most illogically, with vague professions of Catholicity. One of your contemporaries, which is nothing if it is not *Unitarian* in the strictest sense of the word, recently quoted with evident approval a passage from the *Christian Union*, the foremost Evangelical paper in America, affirming the position that "to found a Church on dogmatic definitions of theology is almost as alien to the spirit of the New Testament as to found it on allegiance to the Bishop of Rome." This is entirely in accordance with the position of Mr. Thom and Dr. Martineau. But look at the singular inconsistency. We all approve this sentiment when applied by Trinitarians to their own creeds and definitions; most of us reject it in our own practice, and complacently found "Unitarian" Churches, Institutes, and Missionary Societies, on dogmatic definitions which are clearly implied in the very name; and then we invite the Christian world to applaud our catholicity and liberal methods of thought! Verily we are among the most illogical and inconsistent of sectaries! It is against such amazing assumptions as these that I venture to protest in the name of sincerity and transparent honesty. It is uncandid jugglery with words to use them at one time to express a very definite sectarian and exclusive meaning, and at another to empty them of all their theological significance and say that they mean the largest liberality of sentiment and the widest intellectual freedom. I think I am justified in condemning this as an immoral use of words. We are bound at least to be honest and self-consistent; and if we have really outgrown the old meaning of certain denominational names what is to prevent us from entirely discarding them from our Churches and religious Societies, and finding out a designation which better represents our real aims and cherished aspirations?

The main positions in the letter of "V." have been answered in anticipation by Mr. Thom. The remarkable assertion—can it be called an argument?—that a professedly *Unitarian* Church is non-exclusive because it does not shut its door upon any single soul that is willing to come in and worship, would be more effective if it were

not illegal to close the doors of any church during the hours of public worship. Precisely in the same sense every Trinitarian Church is open to all, and the preacher of every little Bethel continually invites *all* to come in, and promises a hearty welcome and "no collection." Is it said that the Orthodox creeds exclude all who cannot subscribe them? The Orthodox creeds, after all, exclude a very small section of Christendom. The creed latent in the word "Unitarian" excludes nearly the whole Christian world, so that it logically follows that a *Unitarian Church* is practically the most exclusive sect in Christendom. I disclaim altogether the charge that I "refuse to those who dissent from the errors of the prevailing theology the privilege of giving themselves a distinctive name." I only maintain with perfect logical consistency that they are not justified in using a purely doctrinal name in a non-natural sense, and so emptying it of all its theological significance. It may be quite true that Unitarians by their charity and many good works may make their denominational appellation an honourable one; but they can never make it other than a *doctrinal* name, which must necessarily repel and exclude from the communion of their worship all who are in any sense Trinitarians. Although the promoters of the Liverpool Institute are anxious to assure us that their name means nothing but "largeness of mind, tolerance, and catholicity," have they found, or are they ever likely to find, that any other than *Unitarians* seek the membership of their new Society? The argument of "V." that "Unitarian" is exclusive only in the sense in which "Englishman" is exclusive has no logical application in connection with this controversy. No one ever thinks of using the word Englishman in any other than its strict historical and etymological sense; no one asserts that it is wide enough to embrace all humanity. A Unitarian who claims that his denominational name stands for breadth and catholicity of thought, and is wide enough to include all Christendom, nay, all Theists and Monotheists, is precisely in the same position as an Englishman who should claim that his tribal designation is broad enough to include all Europeans, Americans, Asiatics, and Africans! "V." has a glimmering of this logical confusion in the use of words, and concedes that "Unitarian" is "dogmatic," "sectarian" and "exclusive," which is exactly what the promoters of the Liverpool Unitarian Institute strenuously deny.

Is it really "invincible ignorance" which prevents me from seeing the force of these confused and self-contradictory assertions?

The ex-President of the British and Foreign Unitarian Association in his interesting and somewhat caustic remarks on what he is pleased to style the "absurdities" of this correspondence, has evaded the real question at issue. No one has ever thought for a moment of disputing his evident right to give whatever definition he pleases of Unitarianism, in as formal or informal a manner as he chooses. The more definitions the better; even when they are illogical and self-contradictory they are more or less valuable aids to the formation of opinion. The founders of the Liverpool Unitarian Institute assure us that the word "Unitarian" is altogether devoid of theological significance, and simply stands for breadth and catholicity of thought. The ex-President gives a purely doctrinal interpretation of the word which necessarily makes it exclusive, and assures us that "the Unitarian Church" at Carlisle is founded upon both a doctrinal and an open basis. The Liverpool plea is clearly unhistorical; the Carlisle plea is clearly illogical and self-contradictory. If you use the same word at one time in a purely doctrinal and limited sense, and at another to stand for whatever larger meaning you choose to put upon it, you are misleading the public and deceiving your own selves, and no logical or illogical sophistry about "connotation" and "denotation" can pervert or conceal the plain facts of the case. The word "Unitarian" is historically and etymologically, as well as in its ordinary use this day, a doctrinal, exclusive and sectarian word. And unless we mean to be doctrinal, sectarian, and exclusive we had better give up as soon as we can a designation which no longer represents our real aims and aspirations.

M.

P.S.—In the recent article on "Dogmatic Names," by "A Broad Church Nonconformist," I said, quoting from memory, that the phrase "Nonconformist Broad Church" was used by Dr. Martineau in the Preface to the "Ten Services." It is found in his Preface to "Hymns of Prayer and Praise."

A REFORM IN THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

SIR,—The British and Foreign Unitarian Association has held its annual meeting. Most of us have come to regard this as one of the most important events of the denominational year. While it is quite true that it is simply a meeting of the subscribers to a society for propagating certain theological opinions, it is equally true that it attracts the attendance of a large number of non-subscribers, and in a sense it may be regarded as the largest representative gathering of the denomination. Viewed in that light, it can scarcely be said that the

recent meetings reflected great credit upon us. I do not mean by this that anything was said or done of which we need be ashamed, but rather that we fell short of what might have been expected of us. There was a narrow conception of our position, a pettiness of aim which prevented the meetings rising above the level of a small district society. No one attending these meetings would imagine that we have any connection with any of the great social and religious movements of the time. In the endeavour to avoid burning questions we try to get up an interest in matters of comparatively little importance, the natural result of which is that we become insignificant.

Surely Unitarians have something to say about the principles involved in the great ecclesiastical trial still pending; they cannot be insensible to the social revolution that is going on around them; they cannot imagine that the last word has been said by either of the combatants in the Huxley-Wace controversy. Is the Education question in a condition that we can rest and be thankful? Are we prepared to let the question of disestablishment be settled without having a word to say? If the answer to these questions is that the British and Foreign Unitarian Association is purely a propagandist association, and that, as an association, neither it nor its members have anything to do with them, I submit that this is taking a very narrow and circumscribed view of the position of matters, and that the sooner something takes the place of the Association the better. I cannot believe that any great addition will be made to the list of subscribers if such a limit be placed on the scope of its operations. The Association ought to take among Unitarians a position similar to that which the Congregational Union takes towards the body to which it belongs. No doubt the amendment which Mr. Mathers suggested might be made was properly ruled out of order by the President, as it involved a fundamental alteration of the constitution of the Society, or which no notice had been given. But it may be hoped that the congregational representation which Mr. Mathers hinted at is only a question of time, and a short time, too.

There is one reform which I think would tend to raise the Association to the position it ought to take. At present the chief event of the week is the Annual Sermon. I have no wish to get rid of either the service or the sermon; there are those who enjoy that sort of thing, and I would not deprive them of the enjoyment. But I would not make this the main feature. This I would find in the Presidential Address. Such an address is regarded, and properly so, with much interest when it comes from the President of the Baptist or the Congregational Union, and I cannot but believe that a similar interest would attach to the utterance of a prominent and eminent man among us. The preacher of a sermon is circumscribed both as to matter and method. Our President would have greater freedom. I have heard it suggested that many of our laymen, who would otherwise be eligible presidents, are unfitted to give such an address. I feel disposed to scout this notion. But if it be the fact that our laymen are thus intellectually lacking, let us not confine our selection to them. Let us choose the worthiest, be he lay or cleric, meaning by the worthiest the one best fitted to give expression to the best thoughts and aspirations of our body.

RICHD. BARTAM.

THE WESTERN UNION.

SIR,—You have kindly extended to us, in the West, the courtesy of a preliminary notice of our recent annual meeting, a more detailed report of which, I presume, will appear in your next issue. On perusing the paragraph, for which we are indebted to a private correspondent's interest in our proceedings, it might well appear to some that my name was associated with the joint-secretaryship of the Society, whereas it is well-known amongst ourselves how at a time of ill-health and weakness that fell upon me some time since our good friend Mr. Charles Jecks most kindly offered to help me to the utmost of his power by acting as our secretary—a brotherly service which I shall always hold in faithful remembrance.

And, further, it is to be noted that your correspondent is justly desirous of increased activity, as the result of increased co-operation—"a consummation devoutly to be wished," not in one district only, but everywhere! Yet, when it is urged that earnestness should be stirred in "a number of influential and well-to-do families connected with our churches who could readily provide funds," it would be well to consider facts rather than theories, as the only reliable basis of satisfactory change.

For other districts it does not become me to speak, though, if we looked into the matter, I doubt not that our "well-to-do families" there also could give a very good account of themselves. But I do know something of the fidelity and generosity of such in these parts. Most gladly do I recognise their testimony to their principles, and their ungrudging support of the same, here in my own immediate field of work. What one such family has proved itself for generations,

say, in Bridport, we need no stranger to tell us. At the present time our friends at Bath can count upon the readiest support of earnest laymen, who rank among the steadfast worshippers at Trim-street. Again, at Cardiff, the very rise of the new church, with all its hopeful prospects, is due pre-eminently to the heartiness of one such family; while at Gloucester, and in active support of its congregational life, will be found another. In fact, Sir, this success, which can be drawn amidst the towns of the West of England only, alas! from a few, and not from "a number of" influential families, is a matter which only want of conversance with the district could justify us in ignoring.

Seriously, I do not think it can be denied that, in many instances, it is simply owing to support from such quarters that "causes" are maintained. And to what purpose is any scheme of organisation if we fail to keep in view the necessity laid upon us of showing such helpers that their aid has not been thrown away, and that members of churches who have been wont to have so much help given to them are at last really ready and willing to begin to try to help themselves? In this age it is increasingly incumbent upon the pence to range themselves in line with the sovereigns; but, if it is still to be a case of looking to "influential families," if we do not feel that we must all of us work, ay, and give—"every man according to his several ability"—we shall have, I fear, only a fictitious and ephemeral kind of "organisation" after all.

AMBROSE N. BLATCHFORD.

Bristol, June 25.

THE LONDON ETHICAL SOCIETY.

SIR,—As considerable discussion has recently taken place in the *Inquirer* as to the principles and aim of this and kindred societies the following extracts from the Report, which (as stated by you last week) was presented by the committee at the annual meeting on the 19th inst., may interest your readers. The principles of the society are set forth under three heads. "1. The good life has a claim upon us in virtue of its supreme worthiness, and this claim is the highest it can have. 2. It is therefore in no way dependent upon belief in a system of supernatural rewards and punishments. 3. In practice it is to be realised by accepting and acting in the spirit of such common obligations as are enjoined by the relationships of family and society in so far as these are a means to the fullest development of our nature as man." The aim of the society is defined in the Report as "to contribute both by precept and in practice to spreading moral influences on a non-dogmatic basis." The aim of the society in other words is a constructive one. It does not set itself in opposition to any church or body which, like the more liberal Christian churches, makes it its chief endeavour to further righteousness of life. Wherein, then, it has been asked, does such a society differ from the more liberal type of Christian and Unitarian Churches? The answer to this I am convinced is not to be sought, as some previous correspondents in the *Inquirer* have represented, in the views held by members upon the great questions of the existence of God and the Immortality of the soul. Many Unitarians sit very loosely to these doctrines, while many supporters of the Ethical movement regard the former at least as a fundamental postulate of reason. The difference consists in the way in which these and similar doctrines are regarded. The Unitarian by the name he accepts and the traditions with which he connects himself adopts an attitude of tacit acceptance of some form of theological doctrine as the basis of his moral teaching, and of the kind of character he endeavours to promote. The member of an Ethical Society, according to the implication of the name, reverses this attitude. He places the emphasis upon moral teaching and character, maintaining that these are independent of theological doctrine in any sense in which that phrase would be commonly accepted. The members are perfectly free to hold what views they like upon these questions. They merely assert what they regard it of fundamental importance to assert at the present time, viz., that doctrines so widely canvassed even by Christians themselves, and so widely disbelieved outside the churches are not essentially connected with that noble life of self-devotion to an unseen Good which it has been the object of all religious bodies, so far as they are worthy of the name, to cultivate by precept and example. The aim of the London Ethical Society in this regard is set forth in the Report which is before me as follows:—"The society does not propose, as has been thought, to found a new religious worship. It merely aims at disentangling what is distinctively moral in the teaching of the Churches from the more transient forms of doctrine and ritual in which it is embedded. At a time when these forms are being subjected on all hands to a critical and destructive analysis it is felt that such a disentanglement is of supreme importance, and is especially incumbent upon those who have the moral education of young people entrusted to them."

J. H. MUIRHEAD.

IS GOD OMNIPOTENT?

SIR,—May I be allowed to point out the help that is afforded in connection with the above subject (referred to in a note in last week's *Inquirer*) by the conception of God as the Infinite Reason, which is also, of necessity, the Perfect Goodness? In this view "the qualities of matter" are simply the expression of the Eternal Mind, and the instrumentality of the creative purpose. The laws of matter cannot be other than they are, because they are at bottom rational. For the same reason there can be no Divine interference with their action. For the Divine Reason to interfere with the rational Divine Laws of action, through which the creation exists, would be to annul itself. God in Himself, as the Infinite Reason, is free spirit, with a freedom which is at one with necessity; but the moment *creation* to any degree has been accomplished spirit has passed into material expression, the Divine Power has become conditioned, and the "Nature" thus established continues to act according to the rational constitution given it. God is omnipotent; but the Divine omnipotence is not power to do anything whatever, but power to do all things rational—all things consistent with His own rational nature and modes of action. There can be no *physical* action by the Infinite Reason save in and through the laws expressed in the physical universe. It is *there* God's physical power is operating in a rationally ordered way. While the Infinite Spirit is ever with us, and while it is open to us to enter into ever fuller communion therewith, there is no Divine Hand stretched out to save, no Divine Voice speaking to guide, no Form seen or physical contact felt, simply because Hand, Voice, Body are all materialisations, and belong to the sphere of material creation. They have their existence in Humanity. It is for man to be the Hand, Voice, and Body of the Divine. It is for man, entering into the thoughts and will of the Eternal Mind, as these are expressed in the Laws of the Universe and apprehensible by man's rational nature, to work with God and bring all things into harmony with the Divine Reason. As this is done calamities are avoided, and the world continues on its pathway of progress. But inasmuch as God is really omnipotent, although His action is ever conditioned by the Divine Reason which is His nature, we can also feel certain that, whatever temporal calamities may happen to man, the Divinely intended destiny for human life shall be ultimately reached. While the action of the Divine Reason is ever orderly it is never really limited, and never ceases. *Order* is no limitation. It only asks of us Faith and Patience.

W. L. W.

June 10.

OBITUARY.

MRS. LOUISA CLEPHAN, LEICESTER.

WE regret to announce the death, on Whit-Sunday, of this estimable lady, wife of Mr. E. Clephan, J.P., of Leicester, ex-President of the British and Foreign Unitarian Association. In accordance with the expressed desire of the deceased, who took an intelligent interest in all movements calculated to promote the well-being of society, the body was taken to Woking Cemetery, to be cremated previous to interment at Leicester. The funeral, being the first of the kind connected with the Leicester Cemetery, was very largely attended, among those present being:—Messrs. T. G. Paget, T. Burdett, W. Grewcock, E. F. Cooper, and A. Wright—representing Messrs. Paget's bank, with which Mr. Clephan has for many years been connected—Mr. James Ellis, M.P., Aldermen G. Stevenson, J.P., J. Stafford, J.P., G. Anderson, I. Hart, and W. Kempson, J.P., the Rev. P. T. Forsyth, M.A.; Messrs. T. F. Johnson, J.P., L. Turner, J. Goddard, H. Simson, jun., G. H. Hodges, H. Tempkins, M.D. (medical officer of health), W. H. Walker, G. H. Jones, W. Wright, and others; the mourning party comprising Mr. E. and Miss Clephan, Mr. A. H. and Mrs. Paget, and Mr. G. S. and Mrs. Elgood. On arriving at the chapel the casket, containing the ashes of the deceased, was placed on a bier, and surrounded by exquisite wreaths.

The Rev. J. Page Hopps, who conducted the ceremony, said there were special circumstances attending it which led him to make some observations in respect to the mode of disposing of the bodies of those whom we call "the dead." He contrasted the usual method with all its horrors and its dangers to the living, with the simple and efficient method that had been adopted in the case before them. He said "the poor body, subjected to heat, is simply resolved into its component parts by the purest process known in nature. These, sent into wholesome air, mingle with kindred atoms there, in the glorious laboratory of nature and of God; and thence, in due time, descend to earth, not to corrupt and poison it, but to be used up in the sweet grasses, the lovely flowers, the delightful foliage, and the precious grain. They for whom I speak, who have joined in setting so excellent an example to others, need no justification. With a quiet sense of duty they accepted their task, and these few words are spoken, not to

justify, but only to explain; for the sake of others, not for their own. But one more thought remains. To us the body is nothing. The spirit is all. When the body is done with, it is done with for ever. It is no part of the real human being. The wonderful spirit which dwelt in it has departed, never more to return. The earthly body is simply outgrown. The spiritual body is far, far superior to it. The true resurrection-day is the day of the promotion of the spirit into the higher life beyond. As, then, the spirit departs, let the body go. Free it, free it—that it may pass into the sweet and radiant air."

The General Purposes Committee of the Liberal Association on Tuesday evening passed a vote of condolence with Mr. Clephan, who is one of the vice-presidents, and was formerly its president. A similar resolution was adopted on Wednesday evening by the committee of the Liberal Club.—The deceased lady was in her seventy-third year.

MR. JOHN COOKE, GUILDFORD.

THE funeral of the late Mr. John Cooke, of Guildford, took place in the cemetery there on Monday afternoon, the 24th inst. A religious service had previously been held at the Ward-street Church, which was filled to overflowing by friends and neighbours desirous of paying their last tribute of respect to one so generally beloved and revered. The coffin was covered with wreaths twined by loving hands, and in his native town every mark of respect was paid to the memory of the deceased, while hundreds of all classes around the grave-side testified by their presence to the appreciation in which he was held. The deceased, who had almost reached his seventy-ninth year, died, after a protracted illness, on the 20th inst. His life had been uneventful, but full of quiet peace and beauty, and his character stood high for unblemished honour and integrity. A most earnest and consistent Liberal in politics—but without that violent spirit of partisanship which disfigures politics—he worked long and strenuously for the Liberal cause in his native town, and sweetened its political life by the breadth of his views and the fairness which he extended to his political opponents.

More than half a century ago he was one of a little band who started a "Mechanics' Institute," the precursor of the now flourishing "Working-Men's Institute" of the place. Up to the time of his death he was one of its vice-presidents, and it owes much of its prosperity to his constant helpfulness and assistance. Till within the last few months Mr. Cooke was chairman of the Burial Board, and taking his part in almost all matters affecting the prosperity and welfare of the town; but the clash of parties was distasteful to him, and although he sat on the Town Council for a few years he declined the honour of an alderman's gown, as also a seat on the Bench of Magistrates.

Active, useful, and purifying as was his public life, yet it was principally in his private circle and among those whose religious and social sympathies he shared that the surpassing beauty of his character was manifested. His whole life was shaped by his conception of his duty, and surely no man ever judged himself so harshly and others so leniently. Some of us have known well how gentle he was with the erring, how sympathetic with the forlorn, how helpful to the helpless! Then, again, in his ripened manhood, how bright, how suggestive, how hopeful he was with the young enthusiast, and also how quietly he could rebuke the cynicism of the *practical* Atheist. But even those who knew him intimately knew but little of his quiet, unostentatious charities and the personal sacrifices he made that these might be possible. These things have only come out now and again—incidentally in the whirligig of time. His generosity was only equalled by his breadth of nature. It was seldom that he formulated any special system or plan for work, but no earnest, vigorous natures ever took council with him without finding him able to appreciate and to sympathise with their aims, though perhaps his more cautious nature might distrust their more drastic methods.

His attachment to the Unitarian faith and to his Church was perfect. It was no narrow sectarian spirit that possessed him, but the broadest and most catholic sympathies. To say that he was the most tolerant of men would be most inadequate. Rather, he was the most appreciative of men. Whenever there was a faith or a Church that was leading souls to self-sacrifice and to God, to that Church he wished God speed. But for all that he thoroughly believed in the evolution of religion, and that the Unitarian Church, if faithful to its principles, should be the most potent in evolving the highest possible life. Thus he was the most devoted member of his own Church. During many long years, when some of the more burning questions which are now laid to rest agitated our Churches, he held the secretaryship of the Godalming Congregation, and by admirable judgment and tact held together elements that were constantly showing a tendency to fly apart. During all this time no efforts and sacrifices for the welfare of the Church were too great, and these efforts and these constant sacrifices have been continued up to the time of his

death in connection with the Churches of which he was a member. As one out of many instances, although he felt that he had no special aptitude for teaching in the Sunday-school, yet he was the most regular and devoted of teachers, and up to the time of attaining three score years and ten he was always at his post at the early morning school, though it had cost him a three-mile journey to get there.

The writer of these few lines has never known a nature so essentially conservative yet so open to receive and to welcome new light. With such a reverential mind it was only natural that all the tendrils of his being clung closely to the old columns. He loved them still when they had given place to other firmer supports, but he had no fear in

putting them aside. The love which casts out fear was his, the reverence for the faculty of reason was his, the perfect faith in God was his; thus there was no stagnation, no looking back, no narrowing of the soul, no "irreverence for the dreams of youth;" but constant, conscious, joyous growth, perfect faith in the outcome of all things and in the future of the race.

E. E.

AMONG this year's graduates as B.A. at Cambridge is Mr. J. B. Brinkworth, son of the Rev. J. A. Brinkworth, of Saffron Walden. Holding an exhibition from the Grammar School in that town, Mr. J. B. Brinkworth passed to Queen's College, where he has taken honours in the second class Theological Tripos.

OUR CALENDAR.

SUNDAY, JUNE 30.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOPFORD BROOKE.
Bernardsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH. Evening Subject:—"The Idylls of the King—Night."
Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. SILAS FARRINGTON.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS.
Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. HENRY GOW, B.A.
Peckham, Avondale-road, 11 A.M., 3 P.M., and 6.30 P.M., Dr. MUMMEY.
Richmond, Unitarian Christian Church, Channing Hall, Friar's lane, 11 A.M. and 7 P.M., Rev. F. FREESTON.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. J. C. ODGERS, B.A., and 6.30 P.M., Rev. L. P. JACKS, M.A.
SCARBOROUGH, Westborough Church, 10.45 A.M. and 7 P.M., Rev. J. G. SLATER, of Holbrook, Leeds.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Free Christian Church, Banner-cross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.
WHITBY, Flowergate Old Chapel (up a passage), 10.45 A.M. and 6.30 P.M., Rev. F. HAYDN WILLIAMS.

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MARRIAGE.

JEVONS—BELL—On the 19th June, at St. Luke's, Southport, by the Rev. W. H. Marsden and the Rev. J. Allen Bell, brother of the bride, the Rev. William Jevons, eldest son of William Alfred Jevons, of Liverpool, to Katherine Martha, only daughter of the late James Waller Bell, late of Eversleigh, Southport.

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At the Annual Meeting it was determined to sup-
port the important and ever-increasing work of this
Society, to pay off its debt to its Treasurer, and to
pay off the loans that have had to be made in connec-
tion with its efforts at Stepney and Bermondsey. With
this view an earnest appeal is now made for additional
contributions to raise immediately a sum of £800.

The following donations and subscriptions have been
received or promised:—

	Donations.		Ann. Subs.	
	£	s. d.	£	s. d.
Already advertised ...	55	7 0	13	8 0
Mr. E. Wessell ...	0	3 0	—	—
Miss Carter ...	—	—	0	10 0
Mrs. Lilley ...	2	2 0	—	—
Mr. W. J. Noel ...	—	—	0	10 0
Miss Ridge ...	—	—	1	1 0
	£57	12 0	£15	9 0

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Donations and Subscriptions may be sent to
Mr. DAVID MARTINEAU,
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BOARD.**

The ANNUAL PUBLIC EXAMINATION of the
Students will be held at the MEMORIAL HALL,
MANCHESTER, on TUESDAY and WEDNESDAY,
July 2nd and 3rd, 1889, beginning each day at Ten
o'clock.

VISITORS:

Rev. R. B. DRUMMOND, B.A. Rev. A. GORDON, M.A.

TUESDAY, July 2nd.

10-11	Ethics ...	Rev. James Black
11-12	New Testament ...	Rev. J. E. Odgers
12-12.45	Latin ...	Rev. J. E. Odgers
12-45	Sermon (Mr. Weather- all)	
2-30	Sermon (Mr. Payne)	
3-4	Church History ...	Rev. James Black
4-4.30	English Literature ...	Rev. J. E. Odgers
4.30	Sermon (Mr. Moore)	

WEDNESDAY, July 3rd.

10-11	Old Testament ...	Rev. J. E. Odgers
11-12	Greek ...	Rev. C. T. Poynting
12.0	Sermon (Mr. Pegler)	
2.30	Sermon (Mr. Pole)	
3-4	Doctrine of the Trinity	Rev. James Black
4-5	Textual Criticism ...	Rev. C. T. Poynting
5.0	Sermon (Mr. Shaw)	
5.30	Presentation of Prizes and Certificates	
	Visitor's Address ...	Rev. R. B. Drummond
	JOHN DENDY, JUN., } Hon. Secs. DENDY AGATE, }	

**GUILD OF THE GOOD SHEPHERD,
LONDON BRANCH.**

The MONTHLY MEETING of the Guild will be
held in the Schoolroom at EFFRA-ROAD CHAPEL,
BRIXTON, on THURSDAY NEXT, July 4th, at
8.15 P.M.

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SOCIETY.**

The enlargement of the North-street Mission, Edg-
ware-road, having become absolutely necessary, and
the extension of the present premises being impossible,
the Committee were instructed at the Annual Meeting
to purchase a freehold plot very suitably situated in
Capland-street, now occupied by a cab yard behind and
two houses in front. On the cab yard a Mission Hall,
capable of holding upwards of 300 people, will be
erected; and on the site of the houses, which are too
dilapidated for use, class rooms, library, &c., will be
built. The total estimated cost of the whole buildings
is £2,000, towards which the Committee have already
received promises amounting to £1,159. *It is accord-
ingly important that the whole work should be done at
once.*

The Committee earnestly entreat the help of their
subscribers and friends.

	£	s. d.
A Friend ...	100	0 0
Aikin, C. ...	5	0 0
Ainsworth, Rev. W. M. ...	10	0 0
Baily, W. ...	20	0 0
Brabner, John ...	5	0 0
Bruce, Mrs. ...	25	0 0
Buckton, Mrs. ...	50	0 0
Carpenter, J. Estlin ...	50	0 0
Carpenter, Wm. Lant ...	5	0 0
Clarke, T. Chatfield, and Howard Chatfield	25	0 0
Cobb, T. P. ...	10	0 0
Enfield, Mrs. ...	50	0 0
Field, Rogers ...	50	0 0
Holland, Mrs. ...	25	0 0
Holland, J. R. ...	10	0 0
Lister, Mrs. Daniel ...	5	5 0
Madge, Mrs. ...	20	0 0
Martineau, Mrs. G. ...	20	0 0
Martineau, Miss M. ...	10	0 0
Martineau, P. M. ...	50	0 0
Nettlefold, F. ...	200	0 0
Odgers, W. B. ...	25	0 0
Potter, Mrs. ...	5	0 0
Potter, Rupert ...	10	0 0
R. W. ...	10	10 0
Rutt, Mr. and Mrs. Henry ...	5	5 0
Schwann, C. E., M.P. ...	10	10 0
Schwann, F. S. ...	31	10 0
Schwann, J. F. ...	50	0 0
Scott, Mrs. ...	20	0 0
Scott, Russell ...	10	10 0
Sharpe, Miss Anna ...	10	0 0
Sharpe, Miss Emily ...	3	0 0
Sharpe, Mrs. W. ...	5	5 0
Spiller, W. ...	10	10 0
Swanwick, Miss ...	25	0 0
Tate, Edwin ...	25	0 0
Thornely, Wm. ...	50	0 0
Walters, Rev. W. Carey ...	2	2 0
Warren, T. P. ...	20	0 0
White, Miss ...	10	0 0
White, Miss Mary ...	5	0 0
Worley, Richard ...	50	0 0
	£1159	7 0

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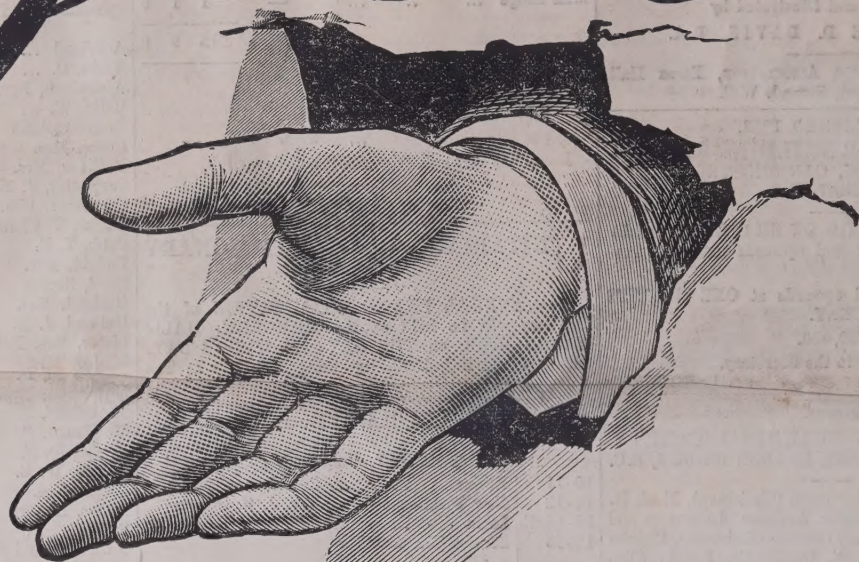
We most gratefully acknowledge the following dona-
tions towards paying off the £200 debt on our Church:

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Fredk. Nettlefold, Esq. ...	10	0 0
Rev. W. M. Ainsworth ...	1	0 0
J. T. Preston, Esq. ...	1	0 0
H. Epps, Esq. ...	0	10 0
R. S. F. ...	0	10 0
Miss Pritchard ...	1	0 0
Dr. Aspland ...	0	10 6
Mrs. Garrett ...	2	0 0
Miss Emily Sharpe ...	4	0 0
E. M. ...	0	10 0
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T. Chatfield Clarke, Esq. ...	2	2 0
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Good



morning

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